

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Algiers 1 Ben Youcef Ben Khedda
Faculty of Islamic Sciences



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English for Islamic Studies

Department of First-Year Common Core
First Year: First and Second semester
Handout for English Language Module

Dr. Hanoune Souheila

Academic University Year: 2022-2023

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Hadith Jibril (Gabriel) – Sahih Muslim Version

....*Abdullah ibn Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last, he sat with the Apostle (peace be upon him) He knelt before he placed his palms on his thighs, and said: Muhammad, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.....*

(Sahih Muslim)

Introduction

This handout deals with the program of English language in Islamic studies; it is intended for students in the first year of Common Core. We have classes in the English language in Islamic studies once a week, sessions of one hour and thirty minutes. So the amount of information treated in this period must be selected, we tried to give the most important information. We give English for specific purposes in English language classes.

English for Specific Purposes was defined by (Abudhahir and Mohamed Ali, 2018) as (ESP, it has given the world a new worldview on how people should communicate. Different fields require different ways of speaking hence the usage of different vocabulary and discourse differ from one field to another. Realizing the necessity of having different needs in every field makes ESP the most relevant course needed in every field of study. Students must know how to use the language correctly or at least be proficient in the English Language. But knowing the rules of grammar is no longer necessary. Students should know the correct grammar forms to be used as well as the jargon needed in their specialized field. In our case, it is English for Islamic Studies (EIS) that is worked in this handout.

English Courses Purpose

English is taught in the Islamic faculties with a specific purpose, so like all the ESP classes we need to understand the needs of our students and the purposes of the module of the English language.

-Students of first-year Islamic studies need to know the Islamic terminology in the English language, to have the basics of Islam like the pillars of faith in the English language, and to be able to explain it in the English language

- They need grammar to be able to explain correctly the pillars of faith and Islam in English.

-We need to familiarise the students with these new terms, understand this new terminology, give them the ability to proselytize Islam in the English language and give them enough vocabulary to read and write something about Islam in English.

In the proposed work, the program is split into two parts; the Islamic part and the grammar one. The Islamic part deals with the pillars of Islam (testimony, prayer, giving the alms, fasting, and pilgrimage) and the pillars of faith (believing in; Allah, his angels, his messengers, his scriptures, the last day and quadaa, and quadar) and the grammar part deals with parts of speech, the students have a previous background from high school, so the grammar courses must be linked to their field of study, also the grammar is treated to help them communicating and writing in correct English without grammatical mistakes. We also use video in English language which treats the same Islamic subjects proposed, so in each session, we bring a video that speaks about the subject proposed, this exercise aims to make the students listen to the different English language, enrich their vocabulary, and catch up the differences between the different American, and the different British and Australian accent and improve their pronunciation in English.

Skills Used in the English Classroom

All the skills are worked within this program for the first-year English language classes; the listening skill is used with the videos, the students listen to each video with attention, two or three times, to understand correctly the video subject. The skill of speaking is developed in the classes with discussion and exchange in the courses between the students and the teachers and with the students themselves, written expression is developed when we ask the students to write a few lines on specific subjects, and the reading expression is developed in each English class when the students are asked to read the paragraphs.

Testimony (Shahada)

The **Shahada** (Arabic: الشَّهَادَة), from the verb *šahida* "to testify") is the Islamic creed. The Shahada is the Muslim declaration of belief in the oneness of God and acceptance of Muhammad as his prophet. The **shahadah**, which is the basic creed or tenet of Islam: "'ašhadu 'al-lā ilāha illā-llāhu wa 'ašhadu 'anna muḥammadan rasūlu-llāh", or "I testify that there is none worthy of worship except Allah and I testify that Muhammad is the Messenger of Allah." This testament is a foundation for all other beliefs and practices in Islam. Muslims must repeat the shahadah in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed.

Conditions of the Shahadah

There are seven critical conditions of the Shahadah, without which it is considered to be meaningless:

1. **Knowledge (Al-`Ilm):** Knowledge of the meaning of the Shahadah, its negation and affirmation. The negation of worship except to Allāh, then confirming it only to Him.

Allāh the Almighty said, "فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ" – meaning – **{Know, therefore, None has the right to be worshipped but Allāh, and ask forgiveness for your fault, and for the men and women who believed.}** This means that there is no truly worshipped god on earth so is in heaven except Allāh.

And the Prophet (Peace be upon him) said, "من مات وهو يعلم أنه" - meaning - **"Whoever dies while he knows that there is no true god worthier to be worshipped but Allāh shall enter the Paradise"**. Reported by Muslim

2. **Certainty (Al-Yaqeen):** perfect knowledge of it that counteracts suspicion and doubt. which negates doubt. This could be only achieved by having a certain heart, that never doubts in it.

Allāh the Almighty said, "إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ يَرْتَابُوا" - meaning – **{Only those are Believers who have believed in Allāh and His Messenger, and have never since doubted in it.}**

And the Prophet (peace be upon him) said, "أشهد أن لا إله إلا الله" - meaning – "**Any slave who meets with Allâh, bearing witness that none has the right to be worshipped but Allâh, and that I am his Messenger, without entertaining any doubt about these (two fundamentals), will not be banished from entering Paradise**".

3. Sincerity (Al-Ikhlaas): Sincerity that negates shirk, which is the purification of deeds with good intentions from any kind of Shirk (polytheism).

Allâh the Almighty said, "وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ" - meaning – {**And they have been commanded no more than this: to worship Allâh, offering Him sincere devotion, being True (in faith).**}

And the Prophet (peace be upon him) said, "أسعد الناس بشفاعتي" - meaning - "**The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allâh,' sincerely from the bottom of his heart.**"

And He also said, "إن الله حرم على النار من قال" - meaning – "**Allâh immune from Hell Fire whomever he said, 'Lâ ilâha illallâh' only aiming at the face of Allâh Glorified and Exalted (desiring His Satisfaction)**"

4. Truthfulness (Al-Sidq): Truthfulness that permits neither falsehood nor hypocrisy, which negates lying. This means that one should say it truly from the heart.

Allâh the Almighty said, "الم. أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ الْم. أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَافِرِينَ" - meaning – {**Alif Lam Mim. Do men think that they will be left alone on saying, "We believe," and that they will not be tested? We did test those before them, and Allâh will certainly know those who are true from those who are false (believers).**}

And the Prophet (peace be upon him) said, "ما من أحد يشهد" - meaning – "**If anyone testifies (sincerely from his heart) that there is no god but Allâh, and that Muhammad (peace be upon him) is His bondsman and His messenger, Allâh immunes him from Hell Fire.**"

5. Love (Al-Mahabbah): Love of the Shahadah and its meaning, and being happy with it. Loving this pure word and loving whatever it necessitates or shows, and loving its people who perform its meaning and take it strongly with its conditions, and hate whatever may negate that.

Allâh the Almighty said, " وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ " - meaning – {**Yet there are men who take (for worship) others besides Allâh, as equal (with Allâh): they love them as they should love Allâh, but those of Faith are overflowing in their love for Allâh** }.

And the Prophet (peace be upon him) said, "ثلاث من كن فيه" - meaning - "**Whoever possesses the following three qualities will taste the sweetness of faith:**

-The one to whom Allâh and His Messenger become dearer than anything else.

- Who loves a person and he loves him only for Allâh's sake.

- Who hates to revert to disbelief (Atheism) after Allâh has brought (saved) him out from it, as much as he hates to be thrown in the fire."

1. Submission (Al-Inqiad): Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (alone) seeking his pleasure, surrenders to what it shows.

Allâh the Almighty said, " وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ " - meaning – {**Turn yourselves to your Lord (in repentance) and bow to His (Will)** }.

7. Acceptance (Al-Quabool): Acceptance that contradicts rejection, accepting whatever this word necessitates in heart and saying, Allâh the Almighty said about disbelievers: " إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ. وَيَقُولُونَ إِنَّا لَنَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ " - meaning – {**For they, when they were told that none has the right to be worshipped but Allâh, would puff themselves up with Pride. And say: "What!**

Shall we give up our gods for the sake of a Poet possessed?'}}, this means that they disobeyed to say it where believers did.

And the Prophet (peace be upon him) said, "أمرت أن أقاتل الناس" - meaning - **"I have been ordered (by Allâh) to fight the people till they say, 'None has the right to be worshipped but Allâh', and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly)".**

The meaning of the second part of the Islamic testimony [the confession]: **Muhammad-ur-Rasûl-Allâh**

(The second confession of a Muslim, which means: Muhammad (peace be upon him) is the Messenger of Allâh).

The belief that he is sent from Allâh so that we should believe him in what he has informed, and obey him in what he has ordered, and leave what he has forbidden, and worship Allâh as he has decreed. Moreover, we should believe that he is the last (end) of the Prophets and that his Message (Islam) is quite general for all mankind and jinn.

The veneration of the Prophet with his orders and prohibition and sticking to his rules are the true expressions of the real meaning of this testimony (confession).

However, this is a mere submission to the orders of Allah, who sent him to all people as a bearer of glad tidings, and a warner, and as one who invites to Allah (Islamic Monotheism, i.e. to worship none but Allah Alone) by His Leave, and as a lamp spreading light (through his instructions from the Quran and the Sunnah – the Legal ways of the Prophet)

To investigate the conditions of testimony, we use videos like: <https://www.youtube.com/watch?v=PEGOjQ5VGyY>

To perform prayer you need to be purified, and in Islam, we purify ourselves with ablution or dry ablution.

Actions for Performing Wudu (Ablution)

Perform completely the wudu, imitating the method commanded by Allah (SWT) in the Qu'ran:

Allah (SWT) said, "O you who believe! When you intend to offer prayer, wash your faces and your hands (fore-arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles..." (Al-Ma'idah 5:6)

The Prophet (SAW) said, "Allah does not accept prayer without purification ..." (Sahih - Muslim and others)

Making Niyyah (Intention) for Wudu

Before starting the actions of wudu it is necessary to make niyyah. Make niyyah that the act of performing wudu is for purity only. Niyyah should be made in the heart because it is an action of the heart and not of the tongue. Niyyah by words is not approved by the Prophet (SAW).

Prophet Muhammad (SAW) said, "Verily the actions are by intention and there is for everyone only what he intended..." (Sahih - Fath-ul-Baaree and Muslim)

Intention to perform ablution (al-niyya)

You need to have the intention in your heart to perform ablution

At-Tasmiyyah (Mentioning Allah's Name)

After niyyah, start wudu by saying aloud or silently:

"Bismillah"

(In the Name of Allah)

Prophet Muhammad (SAW) said, "There is no wudu for him who does not mention Allah's name upon it." (Sahih - Ibn Maajah, At-Tirmithee, Abu Dawood, and others)

Washing Hands Up to the Wrist

Start by using the left hand to wash the right hand up to the wrist making sure that no part of the hand is left dry, especially between each finger. Repeat three times. Then use the right hand to wash the left hand up to the wrist making sure that no part of the hand is left dry, especially between each finger. Repeat three times.

Washing Mouth

Take water into the right hand and wash the mouth by moving the water around inside the mouth making sure to reach the back of the throat. Repeat three times.

Sniffing Water Into the Nose and Then Ejecting It

Put water into the right palm, sniff the water into the nose, and breathe it into its backmost part, then eject the water from the nose with the fingers on the left hand. Repeat three times.

Washing the Face

Wash the face, from ear to ear, and forehead to chin making sure that no part of the face is left dry. Repeat three times.

Running Water through the Beard with the Fingers

Take a handful of water into the right hand enter it below the chin and rub it through the beard making sure to get all the way down to the roots of the hair.

Washing the Hands and Arms Including the Elbows

Use the left hand to wash the right hand, forearm, and elbow, up to and including the elbow making sure that no part of the hand, arm, and elbow is left dry, especially between the fingers. Repeat three times. Then use the right hand to wash the left hand, forearm, and elbow making sure that no part of the hand, arm, and elbow is left dry, especially between the fingers. Repeat three times.

Wiping the Head

Wipe the head with the fingers of both hands, starting from the forehead, taking them to the nape of the neck, then bring them back to the forehead. Do this one time.

Wiping the Ears

Wipe the ears by inserting the tips of the index fingers into the ears, twist them around the folds of the ears then pass the thumb behind the ears from the bottom, upwards. Wipe the ears with the water used for the head. Do this one time.

Washing the Feet and Ankles*

Use the right hand to wash the right foot up to and including the ankle making sure no part of the foot is left dry, especially between the toes. Use the right-hand pinkie finger to wash between the toes starting on the right side of the foot.

Then use the left hand to wash the left foot up to and including the ankle making sure no part of the foot is left dry, especially between the toes. Use the left-hand pinkie finger to wash between the toes starting on the right side of the foot.

Beginning With the Right

Always wash the right hand before the left hand. Always wash the right foot before the left foot. Always wash the right side before the left side.

Reading Du'as (Supplications) After Wudu

After wudu, first, say aloud or silently:

"Ash hadu an la ilaha illal lahu wah dahu la shareeka lahu wa ash hadu an-na muhammadan 'abduhu wa rasulhu"

(I testify that there is none worthy of worship except Allah, and I testify that Muhammad (SAW) is His slave and Messenger)

Then say aloud or silently:

"Allah hum maj 'alnee minat taw-wabeena, waj 'alnee minal muta tah-hireen."

(O Allah, make me one of those who constantly repents to You and of those who purify themselves)

Actions That Break Wudu

Actions that break wudu are as follows: that which comes out from the two private parts (front and back) such as urine, wind, excretion, blood, etc., sound sleep while lying down or reclining, touching the uncovered private parts,

Tayammum (Dry ablution)

Tayammum refers to the dry ablution in Islam using sand, dust, or rock, which may be performed in place of wudu or ghusl, only if no clean water is readily available.

Circumstances when Tayammum is necessary

Tayammum becomes necessary in place of wudu or ghusl when one of the following circumstances prevails:

- When there is no water.
- When water is not pure.
- When it is dangerous to go to a place where there is water.
- When water is located very far away.
- During illness, when washing with water will increase the illness or delay recovery.

Performing Tayammum

Tayammum consists of the following steps:

1. Finding a piece of ground that is free of najaasah. This could be any natural surface such as rock, sand, and dust.
2. Make niya, or intention to make tayammum.
3. Recite the bismillah.
4. Place the hands on the surface of the ground.
5. Lift hands with palms downwards, ensuring that no dust remains, may rub them together
6. Rub the face with your hands.
7. Press hands to the ground and touch the sides of hands together.

8. Rub the right arm with the left hand, from the fingers to the elbow, and back along the inner arm to the hand. Do the same with the other arm.

The same conditions that invalidate wudu also invalidate tayammum. In addition, a person's tayammum is invalidated as and when water becomes available.

Prayer (Salat)

Ṣalāt (pl. **ṣalawāt**; Arabic: صلاة; the Islamic prayer, is one of the Five Pillars of Sunni Islam, the chief purpose of prayer in Islam is to act as a person's communication with God. By reciting "The Opening", the first chapter of the Qur'an, as required in all prayer, the worshipper can stand before God, thank and praise Him, and ask for guidance along the Straight Path.

Prayer is performed five times a day: at dawn (*fajr*), noon (*dhuhr*), in the afternoon (*asr*), at sunset (*maghrib*), and nightfall (*isha'a*). It is obligatory for all Muslims once they have reached puberty.

In addition, the daily prayers remind Muslims to give thanks for God's blessings and that Islam takes precedence over all other concerns, thereby revolving their life around God and submitting to His will. Prayer also serves as a formal method of remembering God, or *dhikr*.

In the Qur'an, it is written that: "The true believers are those who feel fear in their hearts (of the consequences of violating the commands of God) when God is mentioned. And when His Revelations are recited to them, they find their faith strengthened. They do their best and then put their trust in their Lord." [Qur'an [8:2](#)]

"To those whose hearts, when God is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them." [Qur'an [22:35](#)]

Prayer is also cited as a means of restraining a believer from social wrongs and moral deviancy. [Qur'an [29:45](#)]

Conditions

The compulsory prayer is obligated for those who meet these 3 conditions

- To be Muslim
- Have reached puberty
- Are of sound mind

5 elements make a prayer valid:

- Confident of the time of prayer.
- Facing the qibla, with the chest facing the direction of the Kaaba.
- Covering the awrah (well covered)
- Clean clothes, body, place of prostration
- Pure from hadath (ablution, dry ablution, ghusl)

Articles of Prayer

There are 13 articles:

[1] **Reciting intention for prayer in the heart**

[2] ***Takbeeratul-Ihram***

Saying الله أَكْبَرُ (God is The Greatest).

[3] **Standing right**

[4] **Reciting Al-Fatiha**

Recitation of Al-Fatiha is obligatory for every raka'ah.

Reading another surah after Al-Fatiha is also obligatory for the first 2 raka'ah for all obligatory prayers

[5] **Ruku'** (bowing)

Ruku' is bowing the body until the palms are on the knees. Stopping means all major body parts including arms, wrists, head, and legs stop - as long as saying "*sub'han-Allah*". If the body still moves, stopping is not done. An additional option is to read 3 times سبحان ربي العظيم و بحمده (Glory to my Lord, the Most Magnificent Most Praiseworthy).

[6] ***I'tidal* and stopping**

I'tidal is standing again after *ruku'*. While the body is rising, an additional option is to read سمع الله لمن حمده (Allah Listens to him who praises Him).

[7] Prostration [Sajdah]

Prostration involves putting these body parts - the bare forehead, both palms, both knees, the base of both feet's toes - on the place of prostration. The forehead must be bare; a covered forehead invalidates prayer. An additional option is to read 3 times *سبحان ربي الأعلى و بحمده* (Glory to my Lord, the Most High Most Praiseworthy). There are 2 prostrations; the second is done after sitting between 2 prostrations

[8] Sitting between 2 prostrations

[9] Final *Tashahhud*

Reciting the final *Tashahhud*:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Salutations are for Allah, All acts of worship and good deeds are for Him. Peace, mercy, and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah's righteous slaves. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger.

[10] Sitting for Final *Tashahhud*

The final *Tashahhud* must be done while sitting.

[11] Greetings to Prophet Muhammad (SAWS) and Prophet Abraham اللهم

صلى على محمد

اللهم صلى على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم

وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم

فى العالمين إنك حميد مجيد

O Allah, bless our Muhammad and the people of Muhammad; As you have blessed Abraham and the people of Abraham.

O Allah, be gracious unto Muhammad and the people of Muhammad; As you were gracious unto Abraham and the people of Abraham.

Surely you are the Most Praiseworthy, the Most Glorious.

[12] **First greeting**

Greeting "peace be upon you" to the right side. At least with **السلام عليكم**, at best **السلام عليكم ورحمة الله وبركاته**

[13] **Following the Prayer Sequence**

Prayer not in its rightful sequence is invalidated.

From standing right to the second prostration makes one raka'ah. These are repeated for every raka'ah. At the last raka'ah is completed. (Note: For more than 2 raka'ah prayers, an additional option is to sit for *Tashahhud* on the second raka'ah.)

Types of salah

Fard prayers (obligatory)

The five daily prayers

Muslims are commanded to perform salah five times a day. These prayers are obligatory on every Muslim above the age of puberty, with the exception being those who are mentally ill, too physically ill for it to be possible, menstruating, or experiencing post-partum bleeding. Those who are ill or otherwise physically unable to offer their prayers in the traditional form are permitted to offer their prayers while sitting or lying, as they are able. The five prayers are all given certain prescribed times (*al waqt*) in which they must be performed unless there is a compelling reason for not being able to perform them on time.

Some Muslims offer voluntary prayers immediately before and after the prescribed fard prayers. Sunni Muslims classify these prayers as sunnah. The number of

raka'ah for each of the five obligatory prayers as well as the voluntary prayers (before and after) are listed below:

Name	Prescribed time period	Voluntary fard Sunni	before Fard	Voluntary Sunni
Fajr (فجر)	Dawn to sunrise	2 Raka'ah ²	2 Raka'ah	-
Dhuhr (ظهر)	After true noon until Asr	2-4 Raka'ah ²	4 Raka'ah ⁴	2 Raka'ah ² -
Asr (عصر)	Afternoon.	2-4 Raka'ah	4 Raka'ah	-
Maghrib (مغرب)	After sunset until dusk	2-4 Raka'ah	3 Raka'ah	2 Raka'ah ²
Isha'a (عشاء)	Dusk until dawn ⁶	4 Raka'ah	4 Raka'ah	2 Raka'ah ² 3 Raka'ah Witr

Jumu'ah

Salat al-Jumu'ah is a congregational prayer performed on Friday that replaces the dhuhr prayer. Men must perform it in congregation, while women may perform it so or may perform dhuhr salat instead. Salat al-Jumu'ah consists of a sermon (*khutba*) given by the speaker (*khatib*) after which two raka'ah are performed. There is no Salat al-Jumu'ah without a khutba. Giving a khutba is a task assigned specifically to men, and women cannot perform this task. This does not imply the superiority of men to women, but it is done in compliance with what Muslims have been commanded to do by God.

Eid

Eid salat is performed on the morning of Eid ul-Fitr and Eid ul-Adha. The Eid prayer is most likely an individual obligation (*fard al-ayn*), though some Islamic scholars argue it is only a collective obligation (*fard al-kifayah*). It consists of two *raka'at*, with seven *takbirs* offered before the start of the first *raka'ah* and five

before the second. After the salat is completed, a sermon (*khutbah*) is offered. However, the *khutbah* is not an integral part of the Eid salat. The Eid salat must be offered between sunrise and true noon i.e. between the periods of *Fajr* and *Dhuhr*.

Sunnah salat

Sunnah salat are those prayers that are performed to emulate the practices of Muhammad.

Certain sunnah prayers have prescribed *waqts* associated with them. Those ordained before each of the *fard* prayers must be performed between the first call to prayer (*adhan*) and the second call (*iqama*) which signifies the start of the *fard* prayer. That sunnah ordained for after the *fard* prayers can be performed any time between the end of the *fard* prayers and the end of the current prayer's *waqt*. Any amount of extra *raka'ah* may be offered, but most *madha'ib* prescribe a certain number of *raka'ah* for each sunnah salah.

Witr

Witr is performed after the salah of isha'a (dusk). Some Muslims consider witr wajib while others consider it optional. It may contain any odd number of *raka'ah* from one to eleven according to the different schools of jurisprudence. However, Witr is most commonly offered with three *raka'ah*.

To end prayers for the night after isha'a, the odd-numbered *raka'ah* must have the niyyah of "wajib-ul-Lail", which is mandatory to "close" one's salat for that day.

Istikhaarah

Salat al-Istikhaarah is a prayer performed when a Muslim needs guidance on a particular matter, such as whether they should marry a certain person. To perform this *salah* one should perform a normal two *raka'at* *salah* to completion. After completion one should say the *du'a* which is called Istikhaarah. The intention for the *salah* should be in ones heart to perform two *raka'at* of *salah* followed by Istikhaarah. The *salah* can be performed at any time where *salah* is not forbidden.

Qada

In certain circumstances one may be unable to perform one's prayer within the prescribed time period (*waqt*). In this case, the prayer must be performed as soon as one can do so. These prayers performed after the prescribed *waqt* are called *qada*. It is not permissible to deliberately miss performing the *salat* within its *waqt* to perform it afterward.

Qasr and Jam' bayn as-Salaatayn

When traveling over long distances, one may shorten some prayers, a practice known as *qasr*. Furthermore, several prayer times may be joined, which is referred to as *Jam' bayn as-Salaatayn*. *Qasr* involves shortening the obligatory components of the Dhuhr, Asr, and Isha'a prayers to two raka'ah. *Jam' bayn as-Salaatayn* combines the *Dhuhr* and *Asr* prayers into one prayer offered between noon and sunset, and the *Maghrib* and *Isha'a* prayers into one between sunset and Fajr. Neither *Qasr* nor *Jam' bayn as-Salaatayn* can be applied to the *Fajr* prayer.

There is no reference to *Qasr* during travel within the Qur'an itself; the Qur'an allows for *Qasr* only when there is fear of attack.

Nafl salat

Nafl salat (supererogatory prayers) are voluntary, and one may offer as many as he or she likes almost any time. There are many specific conditions or situations when one may wish to offer nafl prayers. They cannot be offered at sunrise, true noon, or sunset. The prohibition against salat at these times is to prevent the practice of sun worship.

Mosque Prayer

Mosque prayer is when you enter the mosque and pray 2 rakats.

This prayer is called "**Tahiyyatul masjid**"; this is one of the rites of the mosque. Every Muslim entering the mosque is obligated to perform these two rakats.

Prayer in congregation

Prayer in congregation (*jama'ah*) is considered to have more social and spiritual benefit than praying by oneself. When praying in congregation, the *musallees* stand in straight parallel rows behind the chosen imam, facing qibla. The imam, who leads the congregation in salat, is usually chosen to be a scholar or the one who has the best knowledge of the Qur'an, preferably someone who has memorised it (a *hafiz*) . In the first row behind the imam, if available, would be another *hafiz* to correct the imam in case a mistake is made during the performance of the salat. The prayer is performed as normal, with the congregation following the actions and movements of the imam as he performs the prayer.

To add information about the benefits of prayers we can watch videos like:

<https://www.youtube.com/watch?v=IQqchcsPTac>

Giving the Alms (zakat)

Zakat is one of the five fundamental concepts (also known as the 5 pillars) in Islam. This makes it a compulsory act, and therefore, all Muslims must give Zakat, provided they meet certain conditions. The concept of Zakat is to purify one's wealth and soul. Calculation of Zakat is based on the total savings of a Muslim during one lunar (Islamic) year. It is important to note that only the beginning and end of the year are taken into account. Muslims must possess a minimum "Zakatable" amount of wealth, both at the beginning and at the end of their Zakat year, for them to pay Zakat. Items like gold, silver, paper currency held in cash or bank, tradable assets owned by a business, crops, and herded animals, are all taken into consideration when calculating Zakat.

Conditions of Zakat

Who has to give Zakat and How Much?

According to the Hanafi School of Thought, Zakat is compulsory for every Muslim adult who is mentally sane and also possesses an amount of wealth that is above the Nisab (it is the minimum amount a Muslim must have before being obliged to Zakat). The Shafi'i, Maliki, and Hanbali Schools of Thought also have a similar view on this, however, according to these Schools of Thought, Zakat is also payable by children and the insane, as long as their wealth is above the Nisab. All those Muslims whose savings meet or exceed Nisab values are obligated to pay 2.5% of their total yearly savings to the poor and needy.

"The alms are only for the poor or needy; and the destitute; and those employed to collect Zakat; and to attract the hearts of those who have been inclined towards Islam; and to free the captives; and for those in debt; and Allah's Cause; and for the wayfarer, a traveler who is cut off from everything; a duty imposed by Allah. And Allah is All-Knower, All-Wise." [Al-Quran 9:60]

According to the Holy Quran, a Muslim should give Zakat to the following types of people:

- **Fuqara':**

- Translated as the 'poor' or 'needy', these people have some money, but not sufficient for their everyday needs.
- **Al-Masakin:**
- Translated as the 'destitute', these are people of extreme poverty who possess no wealth at all, and require asking others for food, clothing, and shelter.
- **'Amil Zakat:**
- These are people appointed by an Islamic Head of State or Government to collect Zakat. The authority gives them a fee for their work, which includes collecting, recording, guarding, dividing, and distributing Zakat.
- **Mu'allaf:**
- These are people who have just become Muslim or those whose circumstances are so desperate they fear turning to crime if they are not helpful.
- **Ar-Riqaab:**
- These are slaves whose masters have agreed to set them free on a payment of a fixed amount. Zakat may be used to purchase their freedom.
- **Ibnus-Sabeel:**
- Translated as the 'wayfarers', these are travellers stranded in a foreign land in need of money. These people can receive Zakat if the purpose for traveling is lawful.
- **Al Ghaarimeen:**
- These are the debtors, people burdened by debts because of personal needs or social necessity. These people are given Zakat if they do not have enough money beyond their basic needs to repay debts. Help is also provided to those who may have landed themselves in debt as a result of social obligations such as supporting an orphan or renovating a school. *It is conditional that the debts were not created for any un-Islamic or sinful purpose.*
- **Fi Sabeelillah:**
- These are people who are away from home in the path of Allah. Those in Jihaad, those seeking knowledge or stranded in Hajj, may be assisted with Zakat when in need.

Importance of Zakat

- **Purification**
- Zakat purifies the possessions and the spirituality of one who gives them. It creates a sense of self-discipline and shows your obedience to Allah s.w.t.
- **Become Prosperous Muslims**
- By giving Zakat a person shows that he obeying the rules set by Allah s.w.t. His obedience brings him prosperity in both this world and the hereafter.
- **Closer to Allah s.w.t**
- Giving Zakat brings you closer to your God and increases your faith in Him.
- **Rewarded by Allah s.w.t**
- The Prophet (pbuh) said: "Whoever gives away charity the size of a date, which is earned lawfully, since Allah only accepts the good lawful things, Allah will indeed take it with His right hand and cause it to grow for its owner, just as one of you raises up his colt, to the point that the charity will become like the size of a mountain." [Reported by Al-Bukhari and Muslim]
- **Sins are wiped away.**
- The Prophet (pbuh) said: "Giving charity wipes away sins just as water extinguishes fire." The word charity (sadaqah) here refers to the Zakat as well as the supererogatory form of charity.

A pious person may also give as much as he or she pleases as sadaqa, and does so preferably in secret. Although this word can be translated as 'voluntary charity' it has a wider meaning. The Prophet said 'Even meeting your brother with a cheerful face is charity.'

The Prophet said: 'Charity is a necessity for every Muslim.' He was asked: 'What if a person has nothing?' The Prophet replied: 'He should work with his own hands for his benefit and then give something out of such earnings in charity.' The Companions asked: 'What if he is not able to work?' The Prophet said: 'He should help poor and needy persons.' The Companions further asked 'What if he cannot do even that?' The Prophet said 'He should urge others to do good.' The Companions said 'What if he lacks that also?' The Prophet said 'He should check himself from doing evil. That is also charity.'

Summary

"True piety is this: to believe in God, and the Last Day, the Angels, the Book, and the Prophets, to give of one's substance, however cherished, to kinsmen, and orphans, the needy, the traveler, beggars, and to ransom the slave, to perform the prayer, to pay the Zakat." Surah Baqarah, Ayah 177 (Qur'an 2:177)."

Zakat is not a voluntary charity or tax, but it is an obligation as it is one of the 5 main pillars of Islam. By giving Zakat, a Muslim acknowledges that everything belongs to Allah s.w.t, and we should use it to remember Allah s.w.t and help those who are in need. Apart from obligatory payment, Zakat also carries a lot of importance as it is also an act to help us free from excessive desires and greed and learn self-discipline and honesty. Zakat means purification and growth which means to purify one's wealth and possessions by distributing a fixed amount among the poor and needy.

To add information about zakat, its benefits we can watch videos like

<https://www.youtube.com/watch?v=RpKW-b6vLNs>

<https://www.youtube.com/watch?v=onzpAwbnBVk>

Fasting the Month of Ramadan

Fasting in the month of Ramadan is compulsory on every Muslim adult. The Arabic word sawm is used for fasting. The word sawm (plural siyam) means 'to refrain', but as an Islamic term, it means refraining from food, drinks, and sexual activity from dawn to sunset. Allah says in the Quran, in Surah Al-Baqarah (2-183):

'O you who believe, siyam is prescribed on you as it was prescribed to those before you so that you may become self-restrained.'

The importance of fasting in Ramadan is clearly expressed in several sayings of the Prophet (pbuh). It is reported by Abu Hurairah that the Prophet said:

'He who fasts during Ramadan with faith and seeks his reward from Allah will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeks his reward from Allah will have his past sins forgiven; and he who passes Lailat al- Qadr in prayer with faith and seeks his reward from Allah will have his past sins forgiven.'

(Bukhari and Muslim)

Fasting in Ramadan is practiced by Muslims all over the world. The most significant aspect of fasting is the development of Allah-consciousness (Taqwa) in the heart and the soul of a fasting Muslim. One must abstain from immoral behavior and attitude as well. Refraining from food and such is essential during fast but it is not sufficient. The Prophet of Allah is reported to have said:

'If one does not abandon falsehood in words and deeds, Allah does not need the abandoning of his food and drink.'

(Al-Bukhari)

General conditions

Fasting is obligatory for a person if they fulfill five conditions:

1. They are a Muslim.

2. They reached the age of puberty.
3. They can fast (in terms of good health).
4. They are settled (not traveling).
5. There are no impediments to fasting such as sickness, extreme pain from injury, breastfeeding, or pregnancy.

WHO IS EXEMPT FROM fasting?

Fasting is mandatory for every Muslim who is sane, adult, able, and resident. The following exemptions apply:

1. the insane;
2. children who are not adolescents yet;
3. The elderly and chronically ill for whom fasting is unreasonably strenuous; such persons are required to feed at least one poor person every day in Ramadan for which he or she has missed fasting.
4. pregnant women and nursing may postpone fasting at a later time;
5. The ill and the travelers can also defer their fasting.

Allah says in the Qur'an, Surah Al-Baqara:

'But if anyone is ill, or on a journey, the prescribed period should be made up by days later. Allah intends every facility for you; He does not want to put you to difficulties.'

6. Women during the period of menstruation or of post childbirth confinement. Fasting during these periods is forbidden and should be made up later, a day for a day.

DURATION OF fasting:

Fasting starts every day in Ramadan at the break of dawn, which is also the start of the Salatul Fajr time. Fasting ends at sunset or with the call of Salatul Maghrib.

VALIDITY OF FASTING:

The validity of fasting depends on the following:

1. Abstaining from food, liquids, and sexual activity from dawn to sunset.
2. The intention to fast must be made every day before dawn. The intention (niyyah) may be made during the night before going to sleep or it can also be made at the time of Suhoor before dawn. Suhoor is eating before fasting. It should be as close to Fajr time as possible. Prophet Muhammad (pbuh) says:

'Partake Suhoor, for there is a blessing in Suhoor.' (Bukhari, Muslim)

It is desirable to break the fast as soon as possible after sunset. Breaking the fast with dates or water is a tradition of the Prophet. Following is one of the Du'a for breaking fast:

Allahumma laka sumtu wa 'ala ridhqika aftartu (O Allah! For You did I fast and with Your bounties did I break the fast.)

The things which invalidate fast are of two kinds. The first one requires Qada (only making up missed days), and the other one not only requires Qada but also Kaffarah (a penalty).

Breaking of fast under exceptional conditions:

Muslims are permitted to break the ordained fast of Ramadan when there is danger to their health. In this situation, a Muslim should make up his fast later at any other time of the year.

Some benefits of fasting Ramadan

There are many psychological effects of fasting; there is peace and tranquility for those who fast during the month of Ramadan. Personal hostility is at a minimum, and the crime rate decreases. Muslims take advice from the Prophet who said, "If one slanders you or aggresses against you, say I am fasting."

This psychological improvement could be related to better stabilization of blood glucose during fasting as hypoglycemia after eating, aggravates behavior changes.

There is a beneficial effect of extra prayer at night. This not only helps with better utilization of food but also helps in energy output. There are 10 extra calories output for each unit of the prayer. Again, we do not do prayers for exercise, but a mild movement of the joints with extra calorie utilization is a better form of exercise. Similarly, recitation of the Quran not only produces a tranquility of heart and mind, but improves the memory.

One of the odd nights in the last 10 days of Ramadan is called the night of power when angels descend down, and take the prayer of worship to God for acceptance.

Fasting is a special act of worship which is only between humans and God since no one else knows for sure if this person is actually fasting. Thus God says in a hadith qudsi that "Fasting is for Me and I only will reward it". In another hadith, the Prophet Mohammad (peace be upon him) said "If one does not give up falsehoods in words and actions, God has no need of him giving up food and drink".

You can add more information about the benefits of fasting by watching the video

<https://www.youtube.com/watch?v=ZWS7uCdSYL4>

Pilgrimage (Hajj)

The Hajj is the fifth pillar of Islam and the most significant manifestation of Islamic faith and unity. Undertaking the Hajj at least once is a duty for Muslims who are physically and financially able to make the journey to Makkah. The emphasis on financial ability is meant to ensure that a Muslim takes care of his family first. The requirement that a Muslim be healthy and physically capable of undertaking the pilgrimage is intended to exempt those who cannot endure the rigors of extended travel.

The pilgrimage is the religious high point of a Muslim's life and an event that every Muslim dreams of undertaking. Umrah, the lesser pilgrimage, can be undertaken at any time of the year; Hajj, however, is performed during five days from the ninth through the thirteenth of Dhu Al-Hijjah, the twelfth month of the Muslim lunar calendar.

The Conditions of the Obligation of Hajj

Shaykh ibn 'Uthaymeen said, "*There are five conditions for the obligation of Hajj and 'Umrah: Islam, freedom, sanity, adulthood, and [financial and physical] ability.*"

1) **Being a Muslim**, because the non-Muslim is not required to perform Hajj and it would even be invalid if he performed it. Moreover, it is prohibited for the disbeliever to enter Makkah, as Allah The Exalted Says (what means): { *O you who have believed, indeed the polytheists are unclean, so let them not approach Al-Masjid Al-Haram after this, their [final] year.....* } [Quran 9:28]

Hence, it is prohibited to allow any non-Muslim, regardless of the reason of his disbelief, to enter Makkah. However, the disbeliever would be punished for leaving Hajj and the other duties of Islam according to the preponderant opinion of scholars, as Allah The Exalted Says (what means): { *Except the companions of the right, [Who will be] in gardens, questioning each other About the criminals, [And asking them], "What put you into Saqar?" They will say, "We were not of those who prayed, Nor did we use to feed the poor. And we used to enter into vain discourse with those who engaged [in it],* } [Quran 74:39-45]

2) **Sanity:** An insane person is not required to perform Hajj. If one is insane before reaching adulthood until his death, then Hajj is not obligatory upon him, even if he is rich.

3) **Adulthood:** Children who have not reached adulthood are not obliged to perform Hajj; however, if a child performs Hajj, his Hajj would be valid. Nevertheless, this does not absolve him from the obligatory Hajj after he attains adulthood, because when a woman lifted a child to the Prophet and asked, "*Is the Hajj for this child valid?*" *The Prophet said: 'Yes, and you will have the reward.'*" [Muslim]

However, as we mentioned, this does not absolve him from the obligatory Hajj, because he is not yet required to perform it, since adulthood is a condition of the obligation of performing Hajj.

Shaykh Ibn 'Uthaymeen said,

In this respect, I would like to draw attention to the fact that the Hajj seasons have become heavily crowded and this makes it difficult for the children to be in a state of Ihraam or complete the rites of Hajj. Therefore, it is better for children not to perform Hajj or 'Umrah, because this is very difficult for them and may distract their parents from completing their Hajj properly, and this causes difficulty for them too. As long as Hajj is not obligatory upon children, then this issue is optional.

4) **Freedom:** Hajj is not obligatory for a slave, because he is busy performing his duties towards his master. Hence, he is excused if he does not perform Hajj due to his inability.

5) **Physical and financial ability:** If one is financially able to perform Hajj but is not physically able to perform it, then he should authorize someone else to perform Hajj on his behalf.

Ibn 'Abbaas said,

"Al-Fadh'l was riding behind the Messenger of Allah when a woman from the tribe of Khath'am came and Al-Fadh'l started looking at her and she started looking at

him. The Prophet turned Al-Fadhl's face to the other side. The woman said, 'O Messenger of Allah! The obligation of Hajj that was enjoined by Allah on His slaves has become due on my father and he is old and weak, and cannot sit firm on the mount; may I perform Hajj on his behalf?' The Prophet replied: 'Yes, you may.' That happened during the Farewell Pilgrimage." [Al-Bukhari]

The woman's saying, "*The obligation of Hajj that was enjoined by Allah on His slaves has become due on my father and he is old and weak,*" and the implicit approval by the Prophet prove that whoever can perform Hajj financially, but not physically, is required to have someone else perform Hajj on his behalf.

However, if one can physically perform Hajj but does not have enough money to reach Makkah and perform Hajj, then Hajj is not obligatory upon him.

Some scholars consider that the safety of the road to Makkah is also a condition of the obligation of Hajj; hence, if this condition is not met, Hajj will not be obligatory.

There are Additional Conditions for Women

- 1) A woman must be accompanied by her husband or a Mahram (marriageable) man. If neither is available, then Hajj is not obligatory upon her.
- 2) The woman must not be in 'Iddah (waiting period) of divorce or the husband's death, because Allah The Almighty forbade such women from leaving their houses during the 'Iddah (what means): { ...*Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period]....* } [Quran 65:1] In such a case, the woman can defer Hajj.

Forms of Pilgrimage

There are three forms of Hajj: Tamattu', Ifraad, and Qiran.

Tamattu': A pilgrim wears Ihram for Umrah only during the months of Hajj, which means when a pilgrim reaches Makkah, he/she makes Tawaf and Sa'yi for Umrah. Then shaves or clips the hair. On the day of Tarwiya, which is the eighth of Dhul-Hijja, a pilgrim puts on his Ihram for Hajj only and carries out all of its requirements.

Ifraad: A pilgrim wears Ihram for Hajj only. When he reaches Makkah, he performs Tawaf for his arrival and Sa'yi for Hajj. He doesn't shave or clip his hair as he doesn't disengage from Ihram. Instead, he remains in Ihram till after he stones Jamrah Al-Aqaba on the Eid day. It is permissible for him to postpone his Sa'yi for Hajj until after his Tawaf for Hajj.

Qiran: A pilgrim wears Ihram for both Umrah and Hajj or he wears Ihram first for Umrah, then makes intentions for Hajj before his Tawaf for Hajj. The obligations of one performing Ifraad are the same as those of one performing Qiran, except that the latter must slaughter whereas the former is not obligated to do so. The best of the three forms is 'Tamattu'. It is the form that the prophet-may the peace and blessings of Allah be upon him encouraged his followers to perform.

Even if a pilgrim makes intentions to perform Qiran or Ifraad he is allowed to change his intentions to 'Tamattu'; he can do this even after he has performed Tawaf and Sa'yi.

When the Prophet - may the peace and blessings of Allah be upon him- performed Tawaf and Sa'yi during the year of the Farewell Hajj with his companions, he ordered all those who hadn't brought sacrificial animals to change their intentions for Hajj to intentions for Umrah. Cut their hair, and disengage from Ihram till Hajj. He said, «If I hadn't brought the sacrificial animal, I'd have done what I've ordered you to do.»

How to perform the Hajj

In the forenoon of the eighth day of Dhul-Hijja, a pilgrim purifies himself once again by bathing as he did before Umrah in the place in which he is staying, if convenient. He puts on his Ihram and says: «Here I am for Hajj. Here I am, oh Allah, here I am. Here I am. You have no partner. Here I am. Surely all praise, grace, and dominion are yours, and you have no partners.»

If he fears that something will prevent him from completing his Hajj he should make a condition when he makes his intentions, saying: " If I am prevented by any obstacle my place is wherever I am held up." If he has no such fear, he doesn't make this condition.

A pilgrim goes to Mina and there prays Dhuhr, Asr, Magrib, Isha, and Fajr, shortening his four unit prayers to make them two units each, without combining them.

When the sun rises, he goes to Arafah and there prays Dhuhr and Asr combined at the time of Dhuhr, making each one two units. He remains in Namira Mosque until sunset if possible. He remembers Allah and makes as many supplications as possible while facing the Qibla. The Prophet-may the peace and blessing of Allah be upon him-prayed thus: "There is no Deity but Allah alone. He has no partner. All dominion and praise are His and He is powerful over all things.

If he grows weary it is permissible for him to engage in beneficial conversation with his companions or read what he can find of beneficial books, especially those concerning Allah's grace and abundant gifts. This will strengthen his hope in Allah. He should then return to his supplications and be sure to spend the end of the day deep in supplication because the best of supplication is the supplication of the day of Arafah.

At sunset, he goes from Arafah to Muzdalifah and there prays Magrib, Isha, and Fajr. If he is tired or has little water, it is permissible for him to combine Magrib and Isha. If he fears that he will not reach Muzdalifah until after midnight, he should pray before he reaches it for it is not permissible to delay prayer until after midnight. He remains there, in Muzdalifah, making supplications and remembering Allah till just before sunrise.

If he is weak and cannot handle the crowd during Ar-Ramy, it is permissible for him to go to Mina at the end of the night to stone the Jamrah before the arrival of the crowd. Near sunrise, a pilgrim goes from

Muzdalifah to Mina. Upon reaching it he does the following:

He throws seven consecutive pebbles at Jamrah Al-Aqaba which is the closest monument to Makkah, saying: "Allah is the Greatest," as he throws each pebble.

He slaughters the sacrificial animal, eats some of it, and gives some to the poor. Slaughter is obligatory on the Mutamati and Qiran.

He shaves or clips his hair; shaving is preferable. A woman clips her hair the length of a fingertip.

These three should be done in the above order if convenient, but there is no restriction if one precedes another.

With that, one is allowed to come out of Ihram. He can wear other clothing and do everything lawful before Ihram except engaging in marital relations. He goes to Makkah to perform Tawaf Al-Ifadha and Sa'yi, also for Hajj. It is Sunnah to put perfume on before going to Makkah.

With the completion of this Tawaf and Sa'yi, a pilgrim is allowed to do everything lawful before Ihram, including engaging in marital relations. After performing Tawaf and Sa'yi, he returns to Mina to spend the nights of the eleventh and twelfth days there.

He stones the three Jamrah in the afternoon of both the eleventh and twelfth days. He starts with the first Jamrah, which is furthest from Makkah, then the middle one, and lastly Jamrah Al-Aqaba. Each one should be stoned with seven consecutive pebbles accompanied by Takbeer. He stops after the first and middle Jamrah to make supplications facing the Qibla. It is not permissible to stone before noon on these two days. It is best to walk to the Jamrah, but riding is permissible.

If he is in a hurry after stoning on the twelfth day, he leaves Mina before sunset. But if he wishes to prolong his stay, which is best, he spends the night of the thirteenth in Mina and stones that afternoon in the same manner as on the twelfth day.

When he is ready to return to his country, he makes Tawaf Al-Wadaa, which is seven circuits around the Ka'bah. Menstruating women and women experiencing postnatal discharge are not obligated to perform

Tawaf Al -Wadaa.

With videos, you can have more information about how to perform pilgrimage in Islam

<https://www.youtube.com/watch?v=ZxA3353y-tA>

Umrah

Umrah is not a pillar of Islam but it is just a sunnah, when a Muslim performs his or her umrah he will have rewards.

If a pilgrim wishes to be ritually pure for Umrah, he should shed his clothing and bathe as he would after sexual defilement, if convenient. He should perfume his head and beard with the best oil he can find. There is no harm in what remains of it after Ihram.

Bathing for Ihram is Sunnah for both men and women, including menstruating women and those experiencing postnatal bleeding. After bathing and preparing himself, a pilgrim, other than those menstruating or experiencing post-natal bleeding, prays the obligatory prayer, if it is time. Otherwise, he makes his intention by praying the two Sunnah Rakass which is made each time Wudhu is performed.

When he finishes his prayer he should say: "Here I am for Umrah--here I am, Oh Allah, here I am. Here I am. You have no partner. Here I am. Surely all praise, grace, and dominion is yours, and you have no

partner." [Talbeeyah]. A man raises his voice when saying this and a woman says it so that only one beside her may hear her.

One in Ihram should say the Talbeeyah as often as possible, especially when times and places change. For example: when descending or ascending during travel or when day or night approach. He should also ask Allah for His pleasure, for Heaven and seek refuge in Allah's mercy from Hellfire.

One should say the Talbeeyah during Umrah, starting from the time he puts on his Ihram till he starts Tawaf. During Hajj he should say it starting from the time he puts on his Ihram till he starts to stone Jamrah Al- Aqaba on the Eid day.

When a pilgrim enters the Holy Mosque he puts forth his right foot first and says: "In the name of Allah, may peace and blessings be upon the Messenger of Allah. Oh Allah, forgive me my sins and open to me the doors of Your mercy. I seek refuge in Allah the Almighty and His Eminent Face and His Eternal Dominion from the accursed Satan." He approaches the Black Stone, touches it with his right hand, and kisses it. If this isn't possible, he should face the Black Stone and point to it. It is best not to push and shove, causing harm and being harmed by other people.

When touching the Stone, a pilgrim should say the following: "In the name of Allah, Allah is the greatest. Oh, Allah, with faith in you, belief in Your book, loyalty to you, compliance to the way of your Prophet

Muhammad--may the peace and blessings of Allah be upon him."

A pilgrim must walk, keeping the Ka'bah on his left. When he reaches the Rukn Al Yamani he should touch, but not kiss it, and say: " Our Lord, grant us good in this life and good in the hereafter and save us from the punishment of the Hell-fire. Oh Allah, I beg of You for forgiveness and health in this life and in the Hereafter." Each time he passes the Black Stone he should say: "Allah is the Greatest."

During the remainder of his Tawaf he may say what he pleases of supplications, mentioning Allah, and recitation of Quran. This is because Tawaf, Sa'yi, and Stoning the Jamrah have been devised to mention Allah. During this Tawaf it is necessary for a man to do two things:

Al-Idhte'baa' from the beginning of Tawaf until the end. Al-Idhte'baa' means placing the middle of one's Reda' under his right arm and the ends of it over his left shoulder. When he is finished performing Tawaf, he may return his Reda' to its original state because the time for Idhte'baa' is only during Tawaf.

Al-Raml during the first three circuits. Al-Raml means speeding up one's pace with small steps. A pilgrim should walk at a normal pace during his last four circuits. When he completes seven circuits of Tawaf, he approaches Maqam Ibrahim and recites: "And take ye the station of Abraham as a place of Prayer" Chapter 2, Verse

125 [2:125]. He prays two short Rakaas, as close as conveniently possible, behind Maqam Ibrahim. During the first Rakaa he recites Surah Al-Kafirun [Chapter 109] and during the second one Surah Al-Ikhlâs [Chapter 112]. When he completes the two Rakaas he should return to the Black Stone and touch it, if convenient. He goes out to the Mesa'a and when he nears As-Safaa he recites: «Verily As-Safaa and Al-Marwah are among the shrines of Allah" [2:158].

He ascends As-Safaa until he can see the Ka'bah. Facing the Ka'bah and raising his hands, he praises Allah and makes any supplications he chooses. The Prophet--may the peace and blessings of Allah be upon him--prayed thus: "There is no Deity but Allah alone," three times, supplicating in between.

He descends As-Safaa and heads for Al-Marwah at a normal pace until he reaches the green marker. He should then run fast until the next green marker. He continues toward Al-Marwah at a normal pace. When he reaches it, he ascends it, faces the Qibla, raises his hands, and repeats what he said on As-Safaa. He descends Al-Marwah heading towards As-Safaa, taking care to walk where walking is designated, and run where running is designated.

He continues this procedure until he completes seven laps. Going from As-Safaa to Al-Marwah is a lap and returning is another lap. During his Sa'yi he may recite what he wills of supplications, recitation of Qur'an, and mentioning Allah.

In completion of Sa'yi he shaves his head. A woman clips her hair the length of a fingertip. Shaving is preferable, except when Hajj is near and there isn't sufficient time for hair to grow back. In this case, it's best to clip so that hair will remain for shaving during Hajj. With that, Umrah is completed and a pilgrim is free to dress in other clothing, wear perfume engage in marital relations, etc.

Written Expression 1

According to your previous courses, write a few lines on the following subject

-The differences between Hadj and Omra

-The differences between zakat and shahada

-The differences between fasting Ramadan and fasting Mondays and Thursdays

Pillars of Faith -Fundamentals of Islâmic Doctrine

Islâm – as preceded – is a doctrine and a Shari'a (Islâmic Legislation), and we have pointed to some of its rules and mentioned its pillars, which are considered fundamental to its laws.

On the other hand, Islâmic doctrine has six fundamentals and they are called faith pillars, and they are:

- 1- The Belief in Allâh.
- 2- The Belief in Angels.
- 3- The Belief in Books.
- 4- The Belief in Messengers.
- 5- The Belief in The Last Day (Day of Resurrection)
- 6- The Belief in Al-Qadar (Destiny) good and evil.

In fact, this is shown in Allâh's Book and in His Messenger's Sunnah.

In Allâh's Book, He says, " لَيْسَ الْبِرُّ أَنْ تُولُؤَا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ - meaning – *"It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allâh and the Last Day, and the Angels, and the Book, and the Messengers"*, and concerning the Qadar (Destiny), He says, " إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ. وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ - meaning – {*Verily, all things have We created in proportion and measure. And Our Command is but a single (Act), like the twinkling of an eye* }.

Omar bin Al-Khattab narrated, 'One day we were sitting in the company of Allâh's Messenger when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last, he sat with the Messenger. He knelt before him placed his palms on his thighs and said, 'O Muhammad ﷺ, inform me about Islâm'. The Messenger of Allâh ﷺ said, "الإسلام أن تشهد" - meaning - **"Al-Islâm implies that you testify 'Lâ ilâha illallâh' (None has the right to be worshipped but Allâh), and you establish Salat (Prayer), pay Zakat, observe the fast of Ramadan, and**

perform Hajj (Pilgrimage) to the (House of Allâh), if you are solvent enough (to bear the expense of) the journey". He (the inquirer) said, 'You have told the truth'. He (Umar ibn al-Khattab) said, 'It amazed us that he would put the question and then he would himself verify the truth'. He (the inquirer) said, 'Inform me about Iman (Faith)'. He (the Prophet) replied, " أن تؤمن بالله وملائكته" - meaning - **"That you affirm your faith in Allâh, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil"**. He (the inquirer) said, 'You have told the truth'. He (the inquirer) again said, 'Inform me about al-Ihsan (performance of good deeds)'. He (the Noble Prophet) said, " أن تعبد الله كأنك تراه" - meaning - **"That you worship Allâh as if you are seeing Him, for though you don't see Him, He, verily, sees you"**.

He (the inquirer) again said, 'Inform me about the hour (of the Doom)'. He (the Prophet) remarked, **"One who is asked knows no more than the one who is inquiring (about it)"**. He (the inquirer) said, 'Tell me some of its indications'. He (the Holy Prophet) said, " أن تلد الأمة ربتها" - meaning - **"That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings"**. He (the narrator, Umar ibn al-Khattab) said, 'Then he (the inquirer) went on his way but I stayed with him (the Noble Prophet) for a long while. He then, said to me, " هل تعلم من السائل يا عمر" - meaning - **"Omar, do you know who this inquirer was?"** I replied, 'Allâh and His Messenger know best'. He (the Noble Prophet) remarked, " إنه جبريل" - meaning - **"He was Jibril (Gabriel, the Angel). He came to you to instruct you in matters of your religion"**.

These pillars are set into full agreement amongst Messengers and Divine Laws. Holy Books have been descended to assure, and none of mankind is considered faithful except after believing in them, and whoever denies one of them is kept out of faith into unfaith.

The Belief in Allâh

The Belief in Allâh is the faith and the certain dogma that He is the Lord, Owner, and Creator of all of what exists. And it is to believe that He is the only One who deserves to be worshipped, and He is the One who has the Perfect Descriptions which are far above defects and deficiency in addition to adherence to it in word and deed.

Belief in Allâh includes four subjects:

First: the belief in His Existence

Human nature, mind, Shari'a, and common sense prove this fact.

1- Evidence of human nature on the Existence of Allâh: every creature is created in a pattern that he has a Creator without any previous planning or learning. And no one is ever distorted from this pattern except those who were subjected to effecting incidents. For the Prophet says, "ما من مولود إلا يولد على الفطرة" - meaning – "**No child is born except on Al-Fitrah (Islâm) and then his parents make him Jewish, Christian or Magian.**"

2-Evidence of the human mind on the Existence of Allâh: this is illustrated in the fact that all of these creatures -preceding and succeeding- must have a Creator to exist because they can not create themselves and they can not be created by chance as well. And what Allâh said assures it, "أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ" - meaning – *{Were they created of nothing, or were they themselves the creators?}*.

3-Evidence of Islâmic Legislation on the Existence of Allâh. This is because all Holy Books confirm this fact, and the Divine Laws which have been descended including the best advantage to the creation is the strongest evidence that it descended from an All-Wise All-Knower Lord Who knows best about their benefits. Moreover, all that we see and hear about these universal signs is true evidence that they came from a Lord Who can do anything He told about.

4-Evidence of the common sense on the Existence of Allâh is illustrated in two ways:

First one: we often see and hear the response to those who invoke and call upon Allâh for help, the matter that proves certainly His Existence. This is mentioned clearly in the Qur'ân: "وَتُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ" - meaning – "*(Remember) Nuh (Noah), when he cried (to Us) aforetime: We listened to his (prayer)*". And in the Sunnah, we know the story of the Bedouin man who asked the Messenger of Allâh the Almighty to call Allâh to them for rain.

Second one: signs of Prophets which are called Miracles have been perceived by so many people, this proves as well the Existence of their Sender (Allâh) because these are supernatural phenomena gifted to those Prophets for support and aid. Such as,

- Musa (Moses) stroked the sea with his rod so it was divided.
- Jesus who raised the dead.
- Muhammad (pbuh) pointed to the moon so it was divided into two.

Second, The Belief in His Rububiah (Lordship)

This means that He is the only Lord and He has no partner and no supporter. (Tawhîd Ar-Rububiah). Ar-Rub (Lord) is the One Who has the Creation, the Ownership, and the Commandment, Allâh the Almighty said, "أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ" - meaning – {*Everything is governed by laws under His Command*}.

Third: The Belief in His Worship

This means that no one has the right to be worshipped but Allâh with no other partner. (Tawhîd Al-Uluhiyah). Al-Ilah (God) is the One who should be worshipped with love and glorification, Allâh the Almighty said, "وَالْهَيْكُمُ إِلَهٌ وَاجِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَانُ" - meaning – {*And your God is One God: there is no god but He, Most Compassionate, Most Merciful*}.

Fourth: The Belief in His Names and Qualities.

This means that we should confirm and believe in what Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad pbuh) without changing their meaning or ignoring their meaning or ignoring them

completely or twisting the meaning or likening them (giving resemblance). Allâh the Almighty said, "ولله الأسماء الحسنى" - meaning – {*The most beautiful Names belong to Allâh: so call on Him by them*}, and He said, "ليس كمثلہ شيء" - meaning – "*There is nothing whatever like unto Him, and He is the One that hears and sees (all things)*". (Tawhîd Al-Asma' Was-Sifat).

The belief in Allâh brings forth to the believer many significant benefits, like

First: the fulfillment of the Oneness of Allâh in a matter that no one else is called for help, and no one else is feared or hoped for.

Second: the perfection of His love and His glorification based on His Best Names and Supreme Qualities.

Third: the fulfillment of His worship by doing what He decreed and avoiding what He banned.

Fourth: achieving happiness in this life and in Thereafter.

By watching videos like that one you can enrich your knowledge about Allah:
<https://www.youtube.com/watch?v=Bj62vrD6k-0>

The Belief in Angels

The Belief in Angels is the faith and the certain dogma that there exist angels whom Allâh created out of light, and He assigned to them some deeds to perform. On the other hand, He gifted them the tendency to obey Him completely and the enough power to do that.

Angels are members of an unseen world created to worship their Lord; however, they have no divine nature or divine property at all. In fact, Allâh has created them and gifted them the complete submission to His command with the complete ability to execute, Allâh the Almighty said, " *وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ. يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْطُرُونَ* - meaning – *{To Him belong all (creatures) in the heavens and on earth: even those who are in His (very) Presence are not too proud to serve Him, Nor are they (ever) weary (of His service): They celebrate His praises night and day, nor do they ever flag or intermit}*.

There are so many angels to the extent that nobody can count them a full counting except Allâh. It was reported in the Sahihain (Bukhari and Muslim two sound books) that Anas narrated that the Al-Bait Al-Ma'mur was raised to the Prophet and Seventy thousand angels enter into it daily and, after they come out, they never return.

And the belief in Angels includes four aspects:

First: the belief in their existence.

Second: the belief in whom we were informed of their names, like Jibril (Gabriel), and in whom we were not informed by their names, we believe in them on the whole.

Third: the belief in what we were informed about their qualifications, as those of Jibril (Gabriel), for the Prophet told us that he saw him in the shape Allâh created him at, and he had six hundred wings.

Fourth: the belief in what we were informed about their deeds that Allâh orders them to do, such as glorifying His praises night and day, and never becoming bored or slackened.

Furthermore, some of them may have specific deeds such as Jibril (Gabriel) the trustworthy, whom Allâh sends to Prophets and Messengers.

And such as Mickael (Michael) who is responsible for rain and plants.

And such as Israfil who is responsible for blowing in the Trumpet at the time when the Hour breaks out, and the creatures are Sent to the Doom.

Such as The Angel of Death who is responsible for taking life from people at the time of death.

And such as Malik who is responsible for Hell, and he is its treasurer.

And such as those who are responsible for the embryo in the uterus; when it is four months old in its mother's womb, Allâh sends an angel to write down his earnings, his moment of death, his work, and whether he would be wretched or blessed.

And such as those who are assigned to preserve people.

And such as those who are assigned to write down people's deeds each person at his own; two of them do that, one to the right side and another one to the left side.

And such as those who are assigned to ask the dead after he is put in his grave about his Lord, his Religion, and his Prophet.

The belief in Angels brings forth to the believer many significant benefits, like:

First: to be acquainted with the Greatness of Allâh and His Strength and Authority, this is because the greatness of the creature reveals the Greatness of the Creator.

Second: performing thanks to Allâh who cares for people to the extent that He assigned to all of these Angels the mission of preserving them and writing down their deeds and so many other beneficial missions.

Third: loving those Angels for the worship they perform to Allâh.

However, some of those deviated people have denied the fact that Angels are real bodies, but rather they claimed that they are just the unseen power of good in creatures. This is a refutation of the Book of Allâh (Qur'ân) and the Prophet's Sunnah and the consensus of the Muslim Nation.

Allâh the Almighty said, " الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ " - meaning – {*All Praise be to Allâh, Who created (out of nothing) the heavens and the earth, Who made the Angels messengers with wings, two, or three, or four (pairs)*}.

Videos deal with the major angels and their tasks like

<https://www.youtube.com/watch?v=MHe9QIiLGGU>

The Belief in Holly Books

It is the true belief that Allâh has descended some Holly Books of His to some of His Messengers and Prophets. And it is the true belief that the Qur'ân abrogated all preceding Books and that Allâh has privileged Qur'ân by some characteristics, and that Allâh has spoken it.

The Holly Books that we mean here are those which Allâh descended to His Messengers and Prophets as a Mercy from Allâh and a Guidance to people to achieve happiness in this world and the Hereafter.

The Belief in Holly Books includes four different aspects:

First: the belief that they were truly descended down from Allâh.

Second: the belief in what we were informed by their names, such as the Qur'ân which was descended to Muhammad peace be upon him, and the Tawrat (Torah) of Musa (Moses) peace be upon him, and the Injil (Gospel) of Isa (Jesus) peace be upon him, and the Zabur (Psalms) of Dawud (David) peace be upon him, and the Suhuf (Scroll) of Ibrahim and Musa peace be upon him, and we believe as a whole in those which are unknown to us.

Third: the belief in what we know is sound in them and reached us, such as what the Qur'ân comprehended and what is still not distorted from the preceding Books.

Fourth: to fulfill all ordinances that were not abrogated and be satisfied with and accept with full submission whether we perceived its foresight or not. In fact, all Books before the Qur'ân are abrogated by the Qur'ân, Allâh the Almighty said, "وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ" - meaning – *"To you We sent the Scripture in truth, confirming the Scripture that came before it, and guarding it in safety"*. Therefore, one can not adopt one of the preceding Books' laws except if it is sound and approbated by the Qur'ân.

The Belief in the Holly Books brings to the believer so many significant benefits, like:

First: to know how Allâh cares for His slaves, for He has descended to every people a Book to guide them.

Second: to know the Wisdom of Allâh in His legislation, for he decreed for every people what is suitable for them, He said, "الكل جعلنا منكم شرعة ومنهاجا" - meaning – {*To each among you have We prescribed a Law and an Open Way* }.

Third: to perform all praise and thanks to Allâh for this.

Fourth: All revealed books contain words of Allah; verses are revealed to the prophets directly or through the angel Jibril.

Fifth: All revealed Books except the Holy Qur'an were partly changed by their followers and are not preserved in their original form.

Sixth: As such, the belief of the Muslims in the 'Books of Allah' refers solely to the 'original guidance' received by their prophets, and not to the present-day version of these Books.

Seventh: The text of the Holy Qur'an, however, has always remained unchanged and preserved in its original form. Islam claims that the teachings of the Qur'an are complete, perfect, and eternal. These teachings are fully capable of guiding mankind in all ages

Eighth: Each book was revealed to a specific nation and through a specific period but the Quran was revealed to all the human kinds and is available at all times.

Ninth: We (as Muslims) believe in all the books in their original version but we follow the Quran and the guidance written in it.

Videos treat the theme of the holy books like

<https://www.youtube.com/watch?v=0-UX6Q-5jhI>

https://www.youtube.com/watch?v=0f5DCr9jp_g

The Belief in Allâh's Messengers

It is the true belief that Allâh has sent among every nation a Messenger proclaiming them to worship Allâh alone with no other partner and disbelieves in what is worshipped else. And it is the belief that they are all pious, honest, trustworthy and that they have proclaimed the Messages that have been sent to them quite clearly and they have relayed the argument of Allâh upon Alamin (mankind and jinn and all other creatures).

A Messenger is a person who is sent by a certain Message. And it is here the person who is inspired by legislation and ordered to proclaim.

The first Messenger is Nuh (Noah), and the last one is Muhammad (pbuh), Allâh the Almighty said, "إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ" - meaning – {*We have sent you inspiration (O Muhammad □), as We sent it to Noah and the Messengers after him*}. Al-Bukhari narrated the Hadith (tradition) of Ash-Shafa'a (intercession) which states that people on the Day of Resurrection go to Adam to intercede for them, but he refuses to do so and he advises them to go to Nuh (Noah), the first Messenger Allâh sent to earth. Moreover, Allâh the Almighty said, "مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ" - meaning – {*Muhammad □ is not the father of any of your men, but (he is) the Messenger of Allâh, and the Seal (Last) of the Prophets* }.

No nation or community ever passed without having a Messenger whom Allâh sends to his people with a new Legislation, or a Prophet with a preceding one to confirm it and renew its ordinances. Allâh the Almighty said, "وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ" - meaning – {*For We assuredly sent amongst every People a Messenger, (with the Command), "Serve Allâh, and eschew Evil* }.

Messengers are human beings, who have no divine characteristics. Allâh ordered Muhammad (pbuh) despite being the greatest Messenger and the most honest Prophet to say, "قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنْ أَنْ أُنذِرَ الْبَشَرِ لِقَوْمٍ يُؤْمِنُونَ" - meaning – {*Say (O Muhammad □): "I have no power over any good or harm to myself except as Allâh will. If I had knowledge of the unseen, I should have multiplied all good, and no evil*

should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith".}

They certainly have all human characteristics such as sickness and death and the need for food and drink and so on. Allâh informed about Ibrahim (Abraham) that he said, "وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي. وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِي. وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِي" - meaning – *{It is He Who gives me food and drink, And when I am ill, it is He Who cures me; Who will cause me to die, and then to live (again)}*. And the Prophet (pbuh) said, "إنما أنا بشر مثلكم أنسى كما تنسون" - meaning – "I am a human being just like you, so if I forgot something, you should remind me".

Allâh has described his Prophets and Messengers with a high aspect of slavery and submission to Allâh when He praised them, as He said about Nuh (Noah): "إِنَّهُ كَانَ عَبْدًا شَكُورًا" - meaning – *{Verily he was a devotee most grateful servant}*, and said about the Prophet Muhammad (pbuh), "تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا" - meaning – *{Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures}*, and so as the rest of them, peace of Allâh be upon them.

The Belief in the Messengers includes five aspects:

First: the belief that their message is mere truth descended from Allâh, so that if anyone disbelieves in any of their message, he is a disbeliever in all of them. Allâh the Almighty said, "كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ" - meaning – *{The people of Noah rejected the Messengers}*, so He considered them disbelievers in all of the Messengers of Allâh even though there existed only one Messenger at their time. Similarly, Christians who disbelieved in Muhammad (pbuh) and did not follow his Message are disbelievers in Isa (Jesus) as well, especially when he gave glad tidings of the Messenger Muhammad (pbuh) to come after him. Moreover, his pronunciation of the coming of Prophet Muhammad (pbuh) would have no meaning if it was not to inform them that he is the Prophet by whom Allâh will save them from going astray and guide them to the Straightway (Islâm).

Second: the belief in whom we were informed about their names such as Muhammad (pbuh), Ibrahim (Abraham), Musa (Moses), Isa (Jesus), and Nuh (Noah) and these are the Messengers of the Strong Will. Allâh the Almighty said,

"وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ" - meaning – {*And remember (O Muhammad ﷺ) that We took from the Prophets their Covenant: as (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary* }.

However, those who were not informed about their names, we should believe in them as a whole, Allâh the Almighty said, "وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ "وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ" - meaning – {*We did aforetime send Messengers before you: of them there are some whose story We have related to you, and some whose story We have not related to you* }.

Third: the belief in what is sound of their tidings.

Fourth: to perform the descended rituals by the Messenger sent to us, who is their last (end) Prophet Muhammad (pbuh), who is sent to all mankind, Allâh the Almighty said, "فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا "فَقَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا" - meaning – "*But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction*".

Fifth: to believe in their miraculous actions; Allah the Almighty gave many miraculous actions to the messengers, we can cite :

The stick of Musa (pbuh)

The camel of Salah (pbuh)

Bringing the dead person to life by Isa (pbuh)

Splitting the sea into two parts Musa (pbuh)

The boat of Noah (pbuh)

The preservation from fire Ibrahim (pbuh)

Speaking with animals Suleyman (pbuh)

Quran is the miracle of Muhammed (pbuh)

Splitting the moon into two parts by Muhammed (pbuh)

The Belief in the Messengers brings forth to the believer so many significant benefits, like:

First: to know how Merciful Allâh is with His slaves and how He cares for them. This is because He sent to them these Messengers to guide them ahead to the Way of Allâh and show them clearly how to worship their Lord. After all, the human mind is incapable of knowing that.

Second: to perform all thanks and praise to Allâh for this great grace.

Third: to love all Allâh's Messengers and glorify and praise as it is suitable for them. This is because they are the Messengers of Allâh, who did what they had to do concerning worshipping and proclaiming the Word of Allâh to His slaves.

Despite this fact, obstinate people have denied their message claiming that Allâh should not have human messengers; however, Allâh mentioned this claim and repelled it by saying, " وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا. قُلْ " لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا - meaning – *{What kept men back from Belief when Guidance came to them, was nothing but this: they said. "Has Allâh sent a man (like us) to be (His) Messenger?" Say (O Muhammad ﷺ): "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger"}*.

Videos speak about the prophets and the messengers

<https://www.youtube.com/watch?v=nZzlsuD3dYs>

https://www.youtube.com/watch?v=_q4pKvh2kuw

The Belief in the Last Day

The belief in the Last Day is the true certain belief in all that Allâh has stated in His Book and all that His Messenger has informed about in his Sunnah (Tradition). It is like events which shall be after death such as the trial of the grave, and its happiness and torture, the Resurrection, Al-Hashr (the Gathering), As-Sohof (the Scrolls), Al-Hisab (the Account), Al-Mizan (the Balance), Al-Hawd (the Fountain), As-Sirat (the Bridge), Ash-Shafa'a (the Intercession), the Paradise and the Hell, in addition to all what Allâh has prepared to their people and all what will be amongst signs of the Last Day, small ones and Big ones.

The Last Day is the Day of Resurrection on which people will be sent to get their fair account, rewards, and punishments. It was named as such because there is no day after it, for people of Paradise will settle in their places, and people of Hell will settle in theirs too.

The Belief in the Last Day includes three aspects:

First: the Belief in the Resurrection, which means the rise of the dead. And this happens when the second blow in the Trumpet is blown, at that time all mankind will stand before their Lord barefooted, naked, and uncircumcised. Allâh ﷻ said, "كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَاعِلِينَ" - meaning – {*As We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it*}. Furthermore, the Resurrection is a truth confirmed by the Scriptures of the Noble Book of Allâh and the Honorable Sunnah of His Messenger and the Consensus (of Muslim Legal Scholars). Allâh ﷻ said, "ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ. ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ" - meaning – {*After that, at length you will die. Again, on the Day of Judgment, will you be raised*}, and the Prophet has said, "يحشر الناس يوم القيامة حفاة عراة غرلا" - meaning – "**The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised**". And it is the mere commensurate aspect of Wisdom, which necessitates that Allâh should make a Day of Return to repay them for what they have done. Allâh ﷻ said, "أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ" - meaning – {*Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)?*} and He said to His Prophet: "إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ" -

meaning – { *Verily He Who ordained the Qur'an for you, will bring you, back to the Place of Return* }.

Second: the belief in the Account and the Repay. This means that the slave (of Allâh) will be accounted for his deeds and then he will be repaid for them, and this has been confirmed by the Book and the Sunnah and the Consensus of Muslim community, Allâh ﷻ said, " **إِنَّ إِلَيْنَا إِيَابَتُهُمْ. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ** " - meaning – { *For to Us will be their Return; Then it will be for Us to call them to account* }. And Ibn Omar narrated that the Prophet ﷺ said, " **يُدْنِي الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ** " **فَيَقْرُرُهُ بِذُنُوبِهِ فَيَقُولُ هَلْ تَعْرِفُ فَيَقُولُ أَيُّ رَبِّ أَعْرِفُ قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلَائِقِ هُوَ لَاءِ الَّذِينَ كَذَّبُوا عَلَى اللَّهِ** " - meaning – " **A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection, and he would place upon him His veil, and make him confess his faults. Then, He would say, 'Do you recognize (your faults)?' He would reply, 'My Lord, I do'. He (the Lord) would say, 'I concealed them for you in the worldly life, and today I forgive them for you. And he would then be given the book containing (the account of his) good deeds'. So far as the non-believers and hypocrites are concerned, there would be general announcement about them before the entire creation saying, 'These people told a lie about Allâh'.**" This is in addition to the Consensus of Muslim community about the approval of the Account and the Repay on the deeds and this is as we said before the mere commensurate aspect of Wisdom.

Third: the belief in the Paradise and the Hell and that both are the everlasting return of creation. For Paradise is the place of happiness which is prepared for the pious believers who truly believed in what Allâh has decreed to believe, and to those who obeyed Allâh and His Messenger, faithful to their Lord following His Prophet.

It is where all sorts of ease exist, and there exists what no eye has perceived and no ear has heard and no human mind has ever thought about. Allâh ﷻ said, " **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ. جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ** " - meaning – { *Those who have faith and do righteous deeds; They are the best of creatures. Their reward is with Allâh: Paradises of Eternity, beneath which rivers flow; they will dwell therein forever; Allâh well pleased with them, and they with Him: all this for such as*

fear their Lord and Cherisher}. And He said, " فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً " - meaning – {*Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds* }.

On the other hand, Hell is where torture exists, prepared for wrongdoers disbelievers, who disbelieved in Allâh and disobeyed His Messengers. There exist all sorts of suffering and exemplary punishment, which would not cross anyone's mind. Allâh ﷻ said, " وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ " - meaning – {*Fear the Fire, which is prepared for those who reject Faith*}. And He said, " إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ " - meaning – {*We have prepared a Fire whose (smoke and flames), like the wall and roof of a tent, will hem them in. If they implore relief they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!* }.

The Belief in the Last Day brings forth to the believer so many significant benefits, like:

First: prompting the desire to obey and care for them looking forward to being rewarded on that Day.

Second: prompting the awe from disobeying or accepting disobeying fearing the punishment of that Day.

Third: the consolation of the believer in what he does not get in this world in return for what he hopes to get in Thereafter.

Despite this fact, disbelievers have denied the Resurrection after death claiming that it is inconceivable; however, this is obsolete and its desuetude is proved by Divine Legislation, common sense, and reason.

Concerning the Divine Legislation, Allâh ﷻ said, " رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ " - meaning – {*The Unbelievers claimed that they will not be raised up (for Judgment). Say (O Muhammad ﷺ): "Yea, by my Lord, you shall surely be raised up: then shall you be told (the truth) of all that you did. And that is easy for Allâh."*}, and all Holy Books have agreed upon this aspect.

Concerning common sense, Allâh has shown His slaves examples about the raising of the dead, five of them are mentioned in Surat Al-Bakarah (The Cow), they are:

First example: the people of Musa (Moses) asked their Prophet to show them Allâh plainly, for this reason, Allâh made them dead then He gave them life, as He said, " وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذْنَاكُم مِّنَ الصَّاعِقَةِ وَأَنْتُمْ تَنْظُرُونَ. ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ " - meaning – {*And remember when you said: "O Moses! We shall never believe in you until we see Allâh manifestly," but you were dazed by thunder and lightning even as you looked on. Then We raised you up after your death; you had the chance to be grateful*}.

The second example: is the story of the murdered person whom the conflict in Bani Israel (The Children of Israel) was about. Al-Bakarah (The Cow):73.

The third example: is the story of those who went forth from their homes in thousands, fearing death. Allâh told them 'die!', and then He restored them to life.

Fourth example: the story of the one who passed by a dead town and regarded that it is unlikely to have this town alive again. Allâh then took life from him for a hundred years and then gave it back to him.

The fifth example: is the story of Ibrahim (Abraham) the Intimate when he asked Allâh to show him how He gives life to the dead.

So, these are true examples, that show the possibility of raising dead into life again. In addition to what we mentioned about the Signs (Miracles) of Isa (Jesus) when Allâh gave him the ability to raise dead out of their graves, only after Allâh's permission.

Yet the proof of reason on the possibility of Resurrection is stated in two aspects:

First aspect: Allâh has created the earth and heavens and all that is between them from the very beginning, and the One who could once start the creation can surely recreate it again. Allâh □ said, " وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ " - meaning – {*It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy*}.

Second aspect: we see the earth barren with no single green tree in it, but when Allâh sends down water (rain) on it, it is stirred to life and swells and puts forth every lovely kind of growth. The One Who could give life to this earth is for sure easily capable of giving rise to the dead. Allâh ﷻ said, " وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً " - *فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لُمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ* - meaning – {*And among His Signs in this: where you see the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things* }.

The Belief in what shall be after death follows the belief in the Last Day:

a) The Fitnah (Trial) of the grave:

It is asking the dead after burying him about his Lord, his Religion, and his Prophet. Yet there, Allâh will keep firm with the word that stands firm those who believe, so he would say, **'My Lord is Allâh, my Religion is Islâm, and my Prophet is Muhammad ﷺ'**. Then Allâh will cause to go astray wrongdoers, and the disbeliever would say, **'Hah! Hah! I do not know'**, and the hypocrite would say, **'I do not know, I heard people say so and I said as they did'**.

b) The Torture of the Grave and its Ease:

Concerning the Torture of the grave, it would be the chance of wrongdoers (disbelievers or hypocrites). Allâh ﷻ said,

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

- meaning - { *Who can be more wicked than one who invented a lie against Allâh, or said: "I have received inspiration," when he had received none, or (again) who said, "I can reveal the like of what Allâh has revealed?" If you could but see how the wicked (do fare) in the flood of confusion at death! The angels stretch forth their hands, (saying), "Yield up your souls: this day shall you receive your reward, a penalty of shame, for that you used to tell lies against Allâh, and scornfully to reject of His Signs!"* } And He said about the people of

the Pharaoh: "النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ" - meaning – {*In front of the Fire will they be brought, morning and evening: and (the Sentence will be) on the Day that Judgment will be established: "Cast you the People of Pharaoh into the severest Punishment!"*}. And the Prophet ﷺ said, "تعوذوا بالله من عذاب القبر" - meaning – "**Seek the Protection of Allâh from the grave torture**".

Yet concerning the Ease of the Grave, it is the chance of the honest believers, Allâh ﷻ said, "إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا" - meaning – {*In the case of those who say, "Our Lord is Allâh," and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear you not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Paradise (of Bliss), that which you were promised!*}. Moreover, Al-Bara' bin 'Azeb narrated that the Prophet said about the believer who will answer the questions of the two Angels in his grave, "ينادي من السماء" - meaning – "**..then a crier will call from Heaven, 'My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise'. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see.**"

However, people of distortion went astray in this aspect, so they denied the torture of the grave and its Ease claiming that this is inconceivable because it contradicts reality. They said that if we dug a grave, we would have found it as it was and not changed, neither wider nor narrower.

This claim is obsolete by all considerable means: Legislation, common sense, and reason.

As for Legislation, we have mentioned before the Scriptures proving the torture and ease of the grave. Al-Bukhari reported that Ibn Abbass said, 'once the Prophet went out of the Madinah fences, and suddenly he heard a voice of two suffering persons in their graves'. Then he went on saying, 'he said, "أما أحدهما كان لا يستتر من البول" - meaning - "**One of them never saved himself from being soiled with his urine and the other one used to go about with calumnies**".'

As to common sense, a sleeping person dreams that he is in a vast place happy in it, or dreams that he is in a confined desolate place suffering in it. Then, he will wake up and find himself in bed nothing changed with his body or surroundings. Moreover, sleeping is the brother of death, this is why Allâh called it dying, Allâh ﷻ said, " اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى " - meaning – **{It is Allâh that takes the souls (of men) at death; and those that die not (He takes) during their sleep. Those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed}**.

As to reason, the sleeping person dreams about something, which exactly agrees with reality. And perhaps he dreams about the Prophet as he is and whoever dreams about the Prophet as he was, then he has seen him. Despite this, that sleeping person is lying down in his bed far away from what he has seen. So if this were believable in these normal phenomena of this world, would not it be quite possible in the Thereafter incidents?

The video summarizes the whole lecture

<https://www.youtube.com/watch?v=WY0BcT-Ywqk>

The Belief in Quadaa and Qadar (Divine Preordainment)

The Belief in Qadar is the certain doctrine that Allâh has created everything that He is its Lord and Owner, and that He has predetermined circumstances, good and evil ones, sweet and bitter ones. Furthermore, He is the One Who created guidance and aberration, misery, and happiness, and He is the One Who owns terms (of death) and subsistence (for living).

Qadar (Divine Preordainment) is the Predestination of Allâh for the whole creation by His Earliest Knowledge and what His Wisdom necessitates.

The belief in Qadar includes four different aspects:

First: the belief that Allâh knows every single thing as a whole and in detail, from the beginning and everlasting, whether it is related to His Deeds or his slaves deeds.

Second: the belief that what previously mentioned about His Knowledge is inscribed in a Preserved Tablet. And in these two aspect Allâh says, " أَلَمْ تَعْلَمْ أَنَّ اللَّهَ " يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ " - meaning – { *Know you not that Allâh knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allâh* }.

Third: the belief that all creatures would not exist or persist except with His Will, whether it is concerned about His Deeds or His slave's deeds. As for His Deeds, Allâh ﷻ said, " وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ " - meaning – { *Your Lord does create and choose as He pleases!* } And as for His creatures: " وَلَوْ شَاءَ اللَّهُ لَسَلَّطْنَاهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ " - meaning – { *If Allâh had pleased, He could have given them power over you, and they would have fought you* }.

Fourth: the belief that Allâh has created all creatures, selves, descriptions, and activities. Allâh ﷻ said, " اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ " - meaning – { *Allâh is the Creator of all things, and He is the Guardian and Disposer of all affairs* }. And He said, " وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا " - meaning – { *It is He Who created all things, and ordered them in due proportions* }, and informed that His Prophet Ibrahim (Abraham) said, " وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ " - meaning – { *But Allâh has created you and your handiwork!* }.

This sort of belief in Qadar does not by any way contradict the fact that the slave has the will to choose his deeds and the ability to perform them. This is because the Divine Legislation (Ash-Shar') and the reality prove this to him.

As for Divine Legislation (Ash-Shar'), Allâh said about the human will: "فَمَنْ شَاءَ" - meaning – {*Therefore, whose will, let him take a (straight) Return to his Lord!*}, and said, "فَأْتُوا حَزَنُكُمْ أَلَىٰ سِنْتُمْ" - meaning – {*So approach your tith when or how you will*}, and He said about the ability: "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمَعُوا" - meaning – {*So fear (obey) Allâh as much as you can; listen and obey*}. And said, "لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ" - meaning – {*On no soul does Allâh place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns*}.

As for reality, every human being knows that he has a will and a potency by which he can do or not do whatever he wants. However, there is a difference between what occurs by his will such as walking, and what occurs unwillingly like trembling. However, the will of the slave (of Allâh) and his potency are both subjected to the Will of his Lord and His Potency, for Allâh □ said, "لِمَنْ شَاءَ مِنْكُمْ أَنْ" - meaning – {*(With profit) to whoever among you wills to go straight. But you shall not will except as Allâh wills; the Cherisher of the Worlds*}, and because Allâh owns this whole universe and nothing against His Knowledge or Will occurs in His Ownership.

Moreover, faith in Qadar, the way we stated, does not by any means give an excuse for the slave to quit duties, or commit forbidden acts. As a result, his pleading is absurd from different aspects:

First: Allâh's Saying, "سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ" - meaning – {*Those who give partners (to Allâh) will say: "If Allâh had wished, we should not have given partners to Him, nor would our fathers: nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say (O Muhammad □): "Have you any (certain) knowledge? If so, produce it before us. You follow nothing but conjecture: you do nothing but lie."*}, so if they had an excuse in Qadar, Allâh would not have tasted them His Wrath.

Second: Allâh's Says, " رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِأَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا " - meaning – {*Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allâh: for Allâh is Exalted in Power, Wise*}. So if Qadar were a valid excuse for disobedience, it would not have been invalidated by sending Messengers because disobedience after sending Messengers occurs after Allâh's Permission.

The Belief in Qadar (Divine Preordainment) brings forth to the believer many significant benefits, like:

First: putting trust in Allâh while taking all means into consideration; this is done in a way that one must not depend on the tangible reason by itself because everything is submitted to the Preordainment of Allâh.

Second: not to be pleased with himself after he gets what he wanted because what he got is a gift from his Lord Who predestined this grace for him, and being pleased with himself will certainly make him forget to thank His Lord for this gift.

Third: calmness and comfort state of mind for what is taking place among the predestined incidents that Allâh chose to occur. Therefore, one must not worry about missing someone who loves or when a bad accident happens to him because this would have happened had Allâh not preordained it. He is the One Who has the property of the heavens and the earth. Allâh ﷻ said, " مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ. لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ. لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ " - meaning – {*No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence. That is truly easy for Allâh. So that you may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allâh loves not any vainglorious boaster*}. And the Prophet ﷺ said, "عجباً لأمر المؤمن" - meaning – "**Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer. If he has an occasion to feel delight, he thanks (Allâh), thus there is a good for him in it, and if he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it.**"

Unfortunately, two denominations have gone astray because of Qadar:

The first one: Al-Jabriah (The Compelling Group), who said that the slave is compelled to do his deeds when he does not have any effective will or ability.

Second one: Al-Qadariyah (The Destiny Group), who said that the slave is independent in his will and ability and the Will and Potency of Allâh do not affect his deeds at all.

The reply on the first denomination (Al-Jabriah) is from a religious and realistic point of view:

As for the religious one, Allâh has confirmed and approved a will and a wish and then added the action to them, He said, "مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ" - meaning – *{Among you are some that hanker after this world and some that desire the Hereafter}*.

As for the realistic one, a man can easily distinguish between his voluntary deeds; i.e. those which he can do by his will such as eating, drinking, buying, and selling, and between what occurs against his will such as trembling from fever, falling from a rooftop. Therefore, he did it in the first case willingly with no force acting upon him, and in the second one, he did it unwillingly and by all means had no choice not to do it.

The reply on the second denomination (Al-Qadariyah) is from a religious and realistic point of view too:

As for the religious one, Allâh has created everything and every single creature has existed under His Will. In fact, Allâh has clarified in His Book (Qur'ân) that the deeds of His slaves are submitted totally to His Will, He said, "وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنْ" - meaning – *{If Allâh had so willed, succeeding generations would not have fought among each other, after Clear (Signs) had come to them but they (chose) to wrangle. Some believing and others rejecting. If Allâh had so willed, they would not have fought each other; but Allâh fulfills His plan}*. And said, "وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ" - meaning – *{If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinn and men all together"}*.

As for the realistic one, this whole universe is, in fact, the Property of Allâh, and man is a member of this universe, so he is also possessed by His Creator. And the possessed can not act freely in the Property of his Owner except after His Will and Permission.

With videos like the next one we will have more information about quadaa and quadar

https://www.youtube.com/watch?v=3-hcWk_4ReU

<https://www.youtube.com/watch?v=p2thxVtQFt0>

Written Expression 2

According to your previous courses, write a few lines about the following subjects

-Give the names of the different messengers with the nations they have been sent to and the holy book they received

Give a brief definition in your own words of the following terms

Monotheism

Atheism

Polytheism

Grammar part

Noun

A noun is a word that functions as the name of something. Nouns are the most common class of word in English.

Below we have a list of the different types of nouns in English with an explanation of what each one is and with examples of each type of noun.

Common Nouns

Common nouns are used to name a GENERAL type of person, place or thing.

Common nouns can be divided into smaller classes such as countable and uncountable nouns, concrete and abstract nouns and collective nouns.

Examples of common nouns: girl, city, animal, friend, house, food

Proper Nouns

Proper nouns are used to name a SPECIFIC person, place or thing. In English, proper nouns begin with a capital letter. Proper nouns do not normally have a determiner before them (e.g. ~~the~~ London, ~~the~~ Mary etc.) though there are some exceptions (e.g. Is she *the* Mary that we met at the conference?).

Examples of proper nouns: Leila, Mohammed, London, Pluto, Monday, France

Compound Nouns

Compound nouns are two or more words that create a noun. Compound nouns are sometimes one word (haircut), words joined by a hyphen (son-in-law) or as separate words (bus stop). The main stress is normally on the first part of the compound word (**sun**glasses, **swimming** pool)

Examples of compound nouns: toothbrush, rainfall, sailboat, mother-in-law, well-being, alarm clock, credit card

Countable Nouns

Countable nouns are nouns that CAN be counted. They have a singular and a plural form and can be used with a number. Sometimes countable nouns are called *count nouns*.

Examples of countable nouns: car, desk, cup, house, bike, eye, butterfly

e.g. One letter, two letters

- There is a **letter** on the table for you. (singular)
- There are **letters** on the table for you. (plural)

Uncountable Nouns

Uncountable nouns are nouns that CANNOT be counted. These are sometimes called Mass Nouns. Uncountable nouns often refer to:

- substances: paper, wood, plastic
- liquids: milk, oil, juice
- gases: air, oxygen
- abstract ideas: happiness, time, information

Examples of uncountable nouns: water, coffee, cheese, sand, furniture, skin, wool, gold, fur

B) Some nouns only have one form. They are uncountable nouns.

e.g. Money

- There is no **money** in my bank account.
- There is a lot of **money** in my bank account.

C) Many uncountable nouns refer to substances:

e.g. Chocolate, water, coffee, milk, sugar, salt, cheese, bread, rice, wood, glass, plastic, soap, toothpaste.

- Do you have any **chocolate**?
- The **milk** is sour - let's make **cheese**.
- **Rice** is only edible when it has been cooked.

D) Many uncountable nouns refer to abstract ideas or emotions.

e.g. love, sadness, happiness, education, knowledge, and grammar.

- Money can't buy **love**.
- We like to experience **happiness**.
- This **education** is priceless.

E) You can use a/an with singular countable nouns.

e.g. an umbrella, a wheel, a mistake.

- It's raining so I need **an umbrella**.
- I made **a mistake**.
- This is **a job** for superman.

F) You can use plural countable nouns alone.

e.g. apples, bees, clouds.

- There are **clouds** in the sky today.
- There are **bees** making honey.
- We eat **apples** for breakfast.

G) You can't use an article with an uncountable noun.

e.g. time, sand, electricity.

- We need **electricity** to use our heater.
- I lost track of **time** and we stayed up very late.
- The beaches in Brazil have very nice **sand**.

H) It is very common in English to use some / any with plural nouns and uncountable nouns

e.g. They don't listen to any **advice**.

- We don't have any **toys** for the children.
- There are many **lessons** in life, this is just one more.
- It is important to have some **knowledge** of grammar.

I) There are a range of nouns that are uncountable in English but are countable in other languages.

These include: accommodation, advice, baggage, behaviour, bread, chaos, damage, furniture, information, luck, luggage, news, permission, progress, scenery, traffic, weather and work.

J) For comparison purposes, look at these sentences:

Countable

I'm looking for a job.

What a beautiful view!

It's a nice day today.

We had a lot of bags and suitcases.

These chairs are mine.

It was a good suggestion.

Uncountable

I'm looking for work.

What beautiful scenery!

It's nice weather today.

We had a lot of luggage.

This furniture is mine.

It was good advice.

Collective Nouns

Collective nouns are words that refer to a set or group of people, animals or things.

Examples of collective nouns: staff, team, crew, herd, flock, bunch

e.g. a bunch of flowers, a flock of seagulls, a set of tools.

Concrete Nouns

Concrete nouns are nouns which refer to people and things that exist physically and that at least one of the senses can detect (can be seen, felt, heard, smelled/smelt, or tasted).

Examples of concrete nouns: dog, tree, apple, moon, coin, sock, ball, water

Abstract Nouns

Abstract nouns are nouns that have no physical existence and are not concrete. They refer to ideas, emotions or concepts so you **CANNOT** see, touch, hear, smell or taste something that is an abstract noun. Many abstract nouns are uncountable.

Examples of abstract nouns: love, time, happiness, bravery, creativity, justice, freedom, speed

Gerunds

A gerund, sometimes called a **verbal noun**, is a noun formed from a verb. Since all gerunds end in *-ing*, they are sometimes confused as being a verb (present participle).

Example: *Running* *is* *good* *for* *you*.
Here *running* looks like a verb because of its *-ing* ending but it is a noun (gerund) because we are talking about the **concept** of running, we are talking about a thing.

Examples of gerunds: reading, writing, dancing, thinking, flying

Noun Exercises with Answers

Q. Write the nouns in the following sentences and state their kind also.

1. The train stopped at the station.
2. A pack of cards is kept on the table.
3. The Taj Mahal is a beautiful building.
4. This necklace is made of gold.
5. The fireman could not put out the fire.
6. My family is going to Lucknow.
7. The Ganga is a holy river.
8. Many new plants have been planted in the garden.
9. The shepherd took his flock of sheep to the grassland.
10. A crowd gathered around the injured man.

Answer

1. Train (Common Noun), Station (Common Noun)
2. Pack (Collective Noun), Cards (Table Common Noun)
3. Taj Mahal (Proper Noun), Building (Common Noun)
4. Necklace (Common Noun), Gold (Material Noun)
5. Fireman (Common Noun), Fire (Abstract Noun)
6. Family (Collective Noun), Lucknow (Proper Noun)
7. Ganga (Proper Noun), River (Common Noun)
8. Plants (Common Noun), Garden (Common Noun)
9. Shepherd (Common Noun), Sheep (Common Noun), Grassland (Common Noun), Flock (Collective Noun)
10. Crowd (Collective Noun), Man (Common Noun)

Q. Fill in the blanks with a suitable noun.

1. There is a _____ of keys on the table.
2. Our _____ won the match.
3. The Bible is a holy _____ of the Christians.
4. The Nile is the longest _____
5. Sachin is a famous _____
6. Furniture is made of _____ and _____.
7. A _____ can live only in water.
8. The _____ ran away with all the money.
9. _____ is the best policy.
10. The story of the _____ and the tortoise is very famous.

Answer

1. bunch
2. team
3. book
4. river
5. cricketer
6. wood; steel
7. fish
8. thief
9. honesty
10. hare

Q. Arrange the following nouns in Proper, Common, Collective, Abstract, Material.

Table, rain, box, mob, tiger, Delhi, car, gold, ground, bat, football, soldier, Vishnu, England, Shakespeare, silver, bed, bunch, flock, mountain, bangle, Ox, honesty, intelligence, Mumbai

Verbs

Verbs are used to express a state or an action. For example, they show what people or things do, think or feel.

Verbs are used to express an action:

Leila is driving his car.

Or a state (how someone feels, thinks, etc.)

Anes is feeling better today.

They show what people or things do, think or feel.

Action Verbs

Action verbs are verbs that show an action that a person or an object performs. Action verbs express something that is done by someone or something. Here are some examples of action verbs:

- *play - They are playing football.*
- *study - Leila is studying for her test tomorrow.*
- *cook - Chouaib cooked dinner for us last night.*

Stative Verbs

Stative verbs refer to how things are, rather than what they do. There are not nearly so many stative verbs as there are action verbs. Here are some of the most common with example sentences:

- *be - He is a teacher*
- *think - I think that's a good idea.*
- *cost - It costs twenty dollars.*
- *belong - She belongs to that club.*

Active Voice Versus Passive Voice

Verbs are used in the active or passive voice. The active voice describes what the subject does:

Anes throws the ball. She has lived in London for twenty years. He would like to go pilgrimage next year.

The passive voice describes what is done to something. It is not used as often as the active voice. The passive voice always conjugates the verb 'to be' and is combined with the past participle (third form of the verb i.e. do - did - **done**). Here are a few examples of verbs in the passive voice:

She was raised in Kansas. My car was made in Germany. That document will be completed by her.

. What Are Verb Forms?

There are a variety of verb forms. The main verb forms include the infinitive, the gerund or present participle (or 'ing' form), the past participle, the base form, and, most importantly the conjugated form of the verb. Here is each form with a few examples:

- *Infinitive (to + verb) - to do, to think, to eat, to live, etc.*
- *Present participle (gerund, 'ing' form) - going, understanding, allowing, etc.*
- *Past form (used with the past simple) - went, ate, played, taught, etc.*
- *Past participle (used with perfect tenses) - gone, eaten, played, become, etc.*
- *Conjugated form (only used in present simple) - plays, play, speak, speaks, etc.*

What Are Phrasal Verbs?

Phrasal verbs are verbs that are made up of short phrases, usually two or three words. The phrasal verb consists of the principal verb and one or two particles (usually prepositions). Phrasal verbs are very common in spoken English but are used in written English as well. Here are some phrasal verbs you may know:

- *pick up - I picked him up at the airport.*
- *get away - The thief got away with the robbery.*
- *look after - I looked after my sister's cat for the weekend.*

Different Verb Functions

Verbs take on different functions. Generally, we think of verbs as 'main verbs'. These are verbs such as 'play, eat, drive, etc.'. However, verbs can also serve as helping (auxiliary) verbs or modal verbs.

Helping verbs include: do/does, did, am/is/are, was/were, have/has, had.

- *How often does she go to New York?*
- *I didn't understand the question yesterday.*
- *They have lived in Dubai for five years.*
- *I had already prayed when he arrived.*

Modal Verbs include: should, can, must, might.

- *I can't believe your story!*
- *She must have gone to class.*
- *What should I do?*
- *He might be late to work today.*

Verb Conjugation

Verbs are used in tenses. Tenses are conjugated. Here are the principal tenses in English with an example sentence for each:

- *Present Simple - I work at a bank.*
- *Present Continuous (progressive) - She is watching TV now.*
- *Present Perfect - She has lived in Dubai since 2002.*
- *Present Perfect Continuous - We've been working on my project since three o'clock.*
- *Future With Will - I will make you a sandwich.*
- *Future With Going to - She is going to fly to Cairo next week.*
- *Future Continuous - They will be studying later today.*
- *Future Perfect - She will have finished the report by six o'clock.*
- *Past Simple - I bought a new car last month.*
- *Past Perfect - They had finished lunch by the time he came.*
- *Past Perfect Continuous - They had been working for two hours when he came in the door.*

Present Simple and Present Continuous

'I surf / I am surfing.'

What's the difference between the Present Simple / Present Continuous and how to use them.

We use the present simple tense when we want to talk about fixed habits or routines – things that don't change.

We use the present continuous to talk about actions which are happening at the present moment, but will soon finish.

Compare these two statements:

- (present simple) I play tennis.
- (present continuous/ progressive) I am playing tennis.

(present simple) 'I play tennis' tells us that playing tennis is something the speaker always does. It is part of a routine or habit. We can call this a permanent situation.

(present continuous/ progressive) 'I am playing tennis' tells us that the speaker is playing tennis right now. Soon the game will be over. We call this a temporary situation.

With the present simple we say:

I play tennis

You/we/they play tennis

He/she/ it plays tennis.

With the present continuous we say:

I am playing tennis

You/we/ they are playing tennis

He/she/it is playing tennis

Mental and Emotional States

Believe, dislike, doubt, imagine, know, like, love, hate, prefer, realize
recognize, remember, suppose, understand, want, wish

Exercises

Complete these sentences below using either the present simple or present continuous.

- (Play) I golf every weekend.
- (Play) The children outside at the moment.
- (Work) Chouaib today.
- (Work) You can't borrow my lawnmower because it doesn't .
- (Cook) Smells good! What are you ?
- (prepare) My husband never breakfast.
- (Live) Pauline in Hong Kong.
- (Live) Do you still with your parents?

Put in the verbs in brackets in **Simple Present** or **Present Progressive**.

- 1) Anes sometimes comics. (*to read*)
- 2) We never TV in the morning. (*to watch*)
- 3) Listen! Souheila in the bathroom. (*to sing*)
- 4) My sister usually in the kitchen. (*to help*)
- 5) My mother breakfast now. (*to make*)
- 6) They often the bathroom. (*to clean*)
- 7) Look! The boys home. (*to come*)
- 8) Every day his grandfather for a walk. (*to go*)
- 9) I with my friend at the moment. (*to chat*)

Simple Past and Past Continuous

FORM

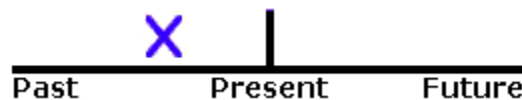
[VERB+ed] or [irregular verbs](#)

Examples:

- You **called** Debbie.
- **Did** you **call** Debbie?
- You **did not call** Debbie.

[Complete List of Simple Past Forms](#)

USE 1 Completed Action in the Past



Use the Simple Past to express the idea that an action started and finished at a specific time in the past. Sometimes, the speaker may not actually mention the specific time, but they do have one specific time in mind.

Examples:

- I **saw** a movie yesterday.
- I **didn't see** a play yesterday.
- Last year, I **traveled** to Japan.
- Last year, I **didn't travel** to Korea.
- **Did** you **have** dinner last night?
- She **washed** her car.
- He **didn't wash** his car.

USE 2 A Series of Completed Actions



We use the Simple Past to list a series of completed actions in the past. These actions happen 1st, 2nd, 3rd, 4th, and so on.

Examples:

- I **finished** work, **walked** to the beach, and **found** a nice place to swim.
- He **arrived** from the airport at 8:00, **checked** into the hotel at 9:00, and **met** the others at 10:00.
- **Did** you **add** flour, **pour** in the milk, and then **add** the eggs?

USE 3 Duration in Past



The Simple Past can be used with a duration which starts and stops in the past. A duration is a longer action often indicated by expressions such as: for two years, for five minutes, all day, all year, etc.

Examples:

- I **lived** in Brazil for two years.
- Sabrina **studied** Japanese for five years.
- They **sat** at the beach all day.
- They **did not stay** at the party the entire time.
- We **talked** on the phone for thirty minutes.
- A: How long **did** you **wait** for them?
B: We **waited** for one hour.

USE 4 Habits in the Past



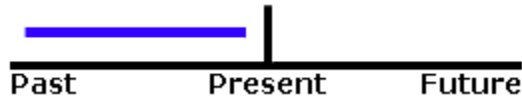
The Simple Past can also be used to describe a habit which stopped in the past. It can have the same meaning as "[used to](#)." To make it clear that we are talking about a habit, we often add expressions such as: always, often, usually, never, when I was a child, when I was younger, etc.

Examples:

- I **studied** French when I was a child.
- He **played** the violin.
- He **didn't play** the piano.
- **Did** you **play** a musical instrument when you were a kid?

- She **worked** at the movie theater after school.
- They never **went** to school, they always **skipped** class.

USE 5 Past Facts or Generalizations



The Simple Past can also be used to describe past facts or generalizations which are no longer true. As in USE 4 above, this use of the Simple Past is quite similar to the expression "[used to](#)."

Examples:

- She **was** shy as a child, but now she is very outgoing.
- He **didn't like** tomatoes before.
- **Did** you **live** in Texas when you **were** a kid?
- People **paid** much more to make cell phone calls in the past.

Past Continuous

FORM

[was/were + present participle]

Examples:

- You **were studying** when she called.
- **Were** you **studying** when she called?
- You **were not studying** when she called.

[Complete List of Past Continuous Forms](#)

USE 1 Interrupted Action in the Past



Use the Past Continuous to indicate that a longer action in the past was interrupted. The interruption is usually a shorter action in the Simple Past. Remember this can be a real interruption or just an interruption in time.

Examples:

- I **was watching** TV when she called.
- When the phone rang, she **was writing** a letter.
- While we **were having** the picnic, it started to rain.
- What **were you doing** when the earthquake started?
- I **was listening** to my iPod, so I didn't hear the fire alarm.
- You **were not listening** to me when I told you to turn the oven off.
- While John **was sleeping** last night, someone stole his car.
- Sammy **was waiting** for us when we got off the plane.
- While I **was writing** the email, the computer suddenly went off.
- A: What **were you doing** when you broke your leg?
B: I **was snowboarding**.

USE 2 Specific Time as an Interruption



In USE 1, described above, the Past Continuous is interrupted by a shorter action in the Simple Past. However, you can also use a specific time as an interruption.

Examples:

- Last night at 6 PM, I **was eating** dinner.
- At midnight, we **were still driving** through the desert.
- Yesterday at this time, I **was sitting** at my desk at work.

IMPORTANT

In the Simple Past, a specific time is used to show when an action began or finished. In the Past Continuous, a specific time only interrupts the action.

Examples:

- Last night at 6 PM, I **ate** dinner.
I started eating at 6 PM.
- Last night at 6 PM, I **was eating** dinner.
I started earlier; and at 6 PM, I was in the process of eating dinner.

USE 3 Parallel Actions



When you use the Past Continuous with two actions in the same sentence, it expresses the idea that both actions were happening at the same time. The actions are parallel.

Examples:

- I **was studying** while he **was making** dinner.
- While she **was reading**, Anes **was watching** television.
- **Were you listening** while he **was talking**?
- I **wasn't paying** attention while I **was writing** the letter, so I made several mistakes.
- What **were you doing** while you **were waiting**?
- Thomas **wasn't working**, and I **wasn't working** either.
- They **were eating** dinner, **discussing** their plans, and **having** a good time.

USE 4 Atmosphere

In English, we often use a series of parallel actions to describe the atmosphere at a particular time in the past.

Example:

- When I walked into the office, several people **were** busily **typing**, some **were talking** on the phones, the boss **was yelling** directions, and customers **were waiting** to be helped. One customer **was yelling** at a secretary and **waving** his hands. Others **were complaining** to each other about the bad service.

USE 5 Repetition and Irritation with "Always"



The Past Continuous with words such as "always" or "constantly" expresses the idea that something irritating or shocking often happened in the past. The concept

is very similar to the expression "used to" but with negative emotion. Remember to put the words "always" or "constantly" between "be" and "verb+ing."

Examples:

- She **was always coming** to class late.
 - He **was constantly talking**. He annoyed everyone.
 - I didn't like them because they **were always complaining**.
-
- Using the words in parentheses, complete the text below with the appropriate tenses, then click the "Check" button to check your answers.
 - 1. A: What (you, do) when the accident occurred?
B: I (try) to change a light bulb that had burnt out.
 - 2. After I (find) the wallet full of money, I (go, immediately) to the police and (turn) it in.
 - 3. The doctor (say) that Ali (be) too sick to go to work and that he (need) to stay at home for a couple of days.
 - 4. Souleyman (arrive) at Souheila's house a little before 9:00 PM, but she (be, not) there. She (study, at the library) for her final examination in French.
 - 5. Sabrina is in the living room watching television. At this time yesterday, she (watch, also) television. That's all she ever does!
 - 6. A: I (call) you last night after dinner, but you (be, not) there. Where were you?
B: I (work) out at the fitness center.
 - 7. When I (walk) into the busy office, the secretary (talk) on the phone with a customer, several clerks (work, busily)

at their desks, and two managers (discuss, quietly)
 methods to improve customer service.

8. I (watch) a mystery movie on TV when the electricity went out. Now I am never going to find out how the movie ends.

9. Selma (be) in the room when John told me what happened, but she didn't hear anything because she (listen, not) .

10. It's strange that you (call) because I (think, just)
 about you.

11. The Titanic (cross) the Atlantic when it (strike) an iceberg.

12. When I entered the bazaar, a couple of merchants (bargain, busily)
 and (try) to sell their goods to naive tourists who (hunt) for souvenirs. Some young boys (lead) their donkeys through the narrow streets on their way home. A couple of men (argue) over the price of a leather belt. I (walk) over to a man who (sell) fruit and (buy) a banana.

13. The firemen (rescue) the old woman who (be) trapped on the third floor of the burning building.

14. She was so annoying! She (leave, always) her dirty dishes in the sink. I think she (expect, actually) me to do them for her.

15. Sabrina (live) in Berlin for more than two years. In fact, she (live) there when the Berlin Wall came down.

- Put the verbs between parentheses in the right tense.
- 1-They just (cancel) the baseball game, it (rain) cats and dogs. Most sports fans now (leave) their seats but some already (drive)

- 2- Do you know that your cousin (teach) ESL for three years in a row? She now (teach) FSL, however. Actually, right now she (have) lunch at the college cafeteria with some of her students who (like) her a lot.
- 3- Khadidja (speak) Russian fluently. In the past decade, she (fly) to Eastern Europe several times. When she (return) to Poland next month, she (stay) about four weeks.
- 4- An hour ago, someone (knock) at the door while I (have) my bath. So I (get out) of the tub and (go) downstairs to open the door, but the visitor already (leave).
- 5- Do I know Leila! I (speak) to her for about an hour. She (leave) ten minutes ago. She (go) shopping and she (not come back) yet.
- 6- Your dog (bark) angrily for five minutes. Look! It (bite) the postman! Do something right now otherwise he (sue) you if it (hurt) him
- 7 -Yesterday when I { come} back from work, I { find} the kids in the living room. They { have} a lot of fun, they { scream} and {jump}. The whole place {be} in a real mess. When they { see} me, they { feel} annoyed for a few seconds but they { invite} me to join them and that's precisely what I { do}

Simple Future and Future Continuous

The simple future is a verb tense that's used to talk about things that haven't happened yet.

This year, Selma **will read** the holly Quran.

It **will be** hard, but she's determined to do it.

Use the simple future to talk about an action or condition that will begin and end in the future.

How to form the simple future

The formula for the simple future is **will + [root form of verb]**.

I **will learn** a new language.

Selma will read that book.

My brothers **will sleep** till 9 o'clock if no one wakes them up.

You **will see** what I mean.

It doesn't matter if the subject is singular or plural; the formula for the simple future doesn't change.

But...

There is another way to show that something will happen in the future. It follows the formula **[am/is/are] + going to + [root form verb]**.

I **am going to learn** a new language.

Anes **is going to read** that book.

My brothers **are going to sleep** till 9 o'clock if no one wakes them up.

You **are going to see** what I mean.

The *going to* construction is common in speech and casual writing. Keep in mind though that it's on the informal side, so it's a good idea to stick to the **will + [root form]** construction in formal writing.

How to make the simple future negative

To make the simple future negative, the formula is **will + not + [root form]**.

Leila **will not quit** before she reaches her goal.

Make sure you arrive on time tomorrow because the bus **will not wait** for you.

He **will not say** anything bad about his boss.

I **will not finish** my homework in time for class.

Using the “going to” construction, the formula is **[am/is/are] + not + going to + [root form]**.

Leila **is not going to quit** before she reaches her goal.

Make sure you arrive on time tomorrow because the bus **is not going to wait** for you.

He **is not going to say** anything bad about his boss.

I **am not going to finish** my homework in time for class.

How to ask a question

To ask a question in the simple future, the formula is **will + [subject] + [root form]**.

Will Leila finish the holly Quran over the Ramadan month?

Will I have the discipline to study Spanish every day?

What **will you buy** with the money you found?

The formula for the “going to” construction is **[am/is/are] + [subject] + going to + [root form]**.

Is Leila going to finish the Holly Quran over the Ramadan month?

Am I going to have the discipline to study Spanish every day?

What **are you going to buy** with the money you found?

The “Going to” Construction

1: We often use 'going to' to talk about our future intentions and plans. We have usually made our plans before the moment of speaking.

- A: We've run out of milk. B: I know, I'm going to buy some.

2: We can also use 'going to' to make a prediction about the future. Often it's possible to use both 'be going to' and 'will' but it's more common to use 'be going to' if we can see evidence in the present.

- Look at those boys playing football! They're going to break the window.
- The sky is getting darker and darker. It's going to rain.

Future Continuous Tense

The future continuous tense refers to a verb tense which denotes that something will happen in the future and continue for an expected period of time. It is also known as the future progressive tense.

The construction for forming this tense is:

will + be + the present participle (the root verb + -ing).

The simple future tense is a verb tense which we use when an action is expected to happen in the future and be completed. For instance, if you are going to the movies at three o'clock.

Example: I will reach at three o'clock.

I will reach is the simple future tense of the verb *to reach*. When we reach once; beyond that, we can't keep on reaching. But, once we get there, we may be doing something that goes on continuously, at least for a particular period of time.

Example: At three o'clock, I will be meeting my friends to watch the movie.

Will be meeting is the future continuous tense of the verb *to meet*. The construction will + be + the present participle *meeting* which denotes that the meeting is not going to take place in an instant, all at once. In other words, it will have duration. The will + be + present participle construction always denotes the future continuous tense.

Example: Soheib will be running a marathon this Friday.

Example: Anes will be competing against Soheib in the race.

Example: I will be watching Soheib and Anes race.

Future Continuous Tense & Action Verbs

Before diving in deeper, it is important to note that we use future continuous tense only with action verbs. This is because it is not possible to do them for a duration. Action verbs describe activities like walking, thinking, and smelling. On the other hand, Stative verbs describe states of existence, such as knowing, being, seeming, and more. Thus, using the will + be + present participle construction with a stative verb will sound quite odd.

Incorrect: I **will be being stressed** tomorrow during my physics practical.

Correct: I **will be stressed** tomorrow during my physics practical.

Incorrect: When the leaves fall tomorrow, summer **will be seeming** like a distant memory.

Correct: When the leaves fall tomorrow, summer **will seem** like a distant memory.

Thus, you see how only simple future tense suits stative verbs such as, *to be* and *to seem*.

Uses of Future Continuous Tense

Now that you are clear with what the definition of the future continuous tense is, let us learn about its uses.

Interrupted Action in the Future:

We make use of the future continuous to denote that a longer action in the future will be intervened by a shorter action in the future. It is important to note that this can either be a real interruption or just an interruption in time.

Example Sentences:

- I **will be playing games** when he *arrives* today.
- I **will be waiting** for you when your plane *arrives*.
- I **am going to be staying** at the Tulip Hotel if anything *happens* and you *need* to call me.
- She **will be praying** at the mosque tonight, so she will not see Ali when he *arrives*.

By going through the above examples, you will see that the interruptions (given in *italics*) are in simple present instead of a simple future. It is because the interruptions are in time clauses and you cannot make use of future tenses in time clauses.

Particular Time as an Interruption in the Future

In the above use, you see that the future continuous is interrupted by a short action in the future. Besides making use of short actions as interruptions, we can also make use of a particular time as an interruption.

Example Sentences:

- Today at 2 PM, I **am going to be eating**
- *I will be in the process of eating lunch.*
- At midnight tonight, they **will still be hiking** through the woods.
- *They will be in the process of hiking through the woods.*

Make sure to remember that in the simple future, we use a particular time to show the time an action will start or end. In the future continuous, a specific time will interrupt the action.

Example Sentences:

- Today at 12 PM, I **am going to pray**.

- *I am going to start praying at 12 PM.*
- Today at 2 PM, I **am going to be eating** lunch.
I am going to start earlier and I will be in the process of eating lunch at 2 PM.

Parallel Actions in the Future

When we make use of the future continuous with two actions in the same sentence, it will express the idea that both actions will be happening at the same time. Thus, these actions will be parallel.

Example Sentences:

- **I am going to be sleeping** and she **is going to be walking** the dog.

The atmosphere in the Future

In the English language, we often make use of a series of Parallel Actions for describing the atmosphere at a particular point in the future.

Example Sentences:

When I arrive at the party, everybody **is going to be celebrating**. Some **will be singing**. Others are **going to be dancing**. A few of them **will be eating** snacks, and a lot of people **are going to be having** drinks. They always do the same thing.

FAQ on Future Continuous Tense

Question 1: I'll be _____ the match at 2 pm.

- watch
- watching
- to watch

Answer 1: Option b- watching.

Question 2: At midnight tomorrow, she _____ on a resort somewhere.

- will be relaxing
- relax
- will being relax

Answer 2: Option a – will be relaxing.

Complete the sentences with an appropriate future form. Choose between the *Future Simple (will or be going to)* and the *Future Continuous*. More than one answer may be correct.

1. You look hungry; I _____ (make) you a sandwich.
2. Ali and I probably _____ (not / come) to the gym because it looks like it _____ (rain).
3. I can't have lunch at 2:00 because I _____ (have) an operation at that time.
4. You _____ (celebrate) the Aid el Fitr at my parent's house and we _____ (fly) on a plane to Europe.
5. The class _____ (take) an exam at 9:00 tomorrow morning.
6. Promise me you _____ (not / call) before 10; I hate being woken up early!
7. Sara and Ali _____ (go) to the gym after work today.
8. You guys _____ (have) a great time during our Umra !
9. I _____ (sleep) when you arrive so please try to be quiet.
10. When she arrives at the school tomorrow, Ali _____ (teach) the B2 class, Leila _____ (administer) a test, and Anes _____ (probably, talk) to a new student

Adjectives

An **adjective** describes or modifies noun/s and pronoun/s in a sentence. It normally indicates quality, size, shape, duration, feelings, contents, and more about a noun or pronoun.

Adjectives usually provide relevant information about the nouns/pronouns they modify/describe by answering the questions: *What kind? How many? Which one? How much?* Adjectives enrich your writing by adding precision and originality to it.

Example:

- The basket team has a dangerous pitcher. (What kind?)
- I have ten candies in my pocket. (How many?)
- I loved that red car. (Which one?)
- I earn more money than he does. (How much?)

However, there are also many adjectives which do not fit into these questions. Adjectives are the most used parts of speech in sentences. There are several types of adjectives according to their uses.

Types of Adjectives

- Descriptive Adjectives
- Quantitative Adjectives
- Proper Adjectives
- Demonstrative Adjectives
- Possessive Adjectives
- Interrogative Adjectives

Descriptive Adjectives:

A **descriptive adjective** is a word which describes nouns and pronouns. Most of the adjectives belong in this type. These adjectives provide information and attribute to the nouns/pronouns they modify or describe. Descriptive adjectives are also called **qualitative adjectives**.

Participles are also included in this type of adjective when they modify a noun.

Examples:

- I have a fast car. (The word ‘fast’ is describing an attribute of the car)
- I am hungry. (The word ‘hungry’ is providing information about the subject)
- The hungry cats are crying.
- I saw a flying Eagle.

Quantitative Adjectives:

A **quantitative adjective** provides information about the quantity of the nouns/pronouns. This type belongs to the question category of ‘how much’ and ‘how many’.

Examples:

- I have 20 dinars in my wallet. (How much)
- They have three children. (How many)
- You should have completed the whole task. (How much)

Proper Adjectives:

Proper adjectives are the adjective form of proper nouns. When proper nouns modify or describe other nouns/pronouns, they become proper adjectives. ‘Proper’ means ‘specific’ rather than ‘formal’ or ‘polite.’

A proper adjective allows us to summarize a concept in just one word. Instead of writing/saying ‘a food cooked in Chinese recipe’ you can write/say ‘Chinese food’.

Proper adjectives are usually capitalized as proper nouns are.

Example:

- American cars are very strong.
- Chinese people are hard workers.
- I love Algerian food.
- Arabe philosophers are very important

Demonstrative Adjectives:

A **demonstrative adjective** directly refers to something or someone. Demonstrative adjectives include the words: *this, that, these, those*.

A demonstrative pronoun works alone and does not precede a noun, but a demonstrative adjective always comes before the word it modifies.

Examples:

- That building is so gorgeously decorated. ('That' refers to a singular noun far from the speaker)
- This car is mine. ('This' refers to a singular noun close to the speaker)
- These cats are cute. ('These' refers to a plural noun close to the speaker)
- Those flowers are heavenly. ('Those' refers to a plural noun far from the speaker)

Possessive Adjectives:

A **possessive adjective** indicates possession or ownership. It suggests the belongingness of something to someone/something.

Some of the most used possessive adjectives are *my, his, her, our, their, your*.

All these adjectives always come before a noun. Unlike possessive pronouns, these words demand a noun after them.

Examples:

- My car is parked outside.
- His cat is very cute.
- Our job is almost done.
- Her books are interesting.

Interrogative Adjectives:

An **interrogative adjective** asks a question. An interrogative adjective must be followed by a noun or a pronoun. The interrogative adjectives are: *which, what, whose*. These words will not be considered as adjectives if a noun does not follow right after them. '*Whose*' also belongs to the possessive adjective type.

Examples:

- Which phone do you use?
- What game do you want to play?
- Whose car is this?

Degrees of Adjectives

Degrees of Comparison

There are three degrees of comparison - **positive degree**, **comparative degree**, and **superlative degree**. You don't need to know these terms, but you need to know how to use each in a sentence.

- The **positive degree** is the **normal adjective form**, the one you probably think of when you think of an adjective.
- You **use this form** when **describing one thing or a group of things**.

For example:

- Selma's backpack is really *heavy*!
Heavy is an adjective in the positive degree.
- The **comparative degree** is used to **compare two people, places, or things**.
- The word "**than**" typically *follows the comparative form*.

For example:

Heavier as a comparative form - it compares Selma's backpack and Anes's backpack. The word "**than**" follows the comparative form *heavier*.

- Selma's backpack is *heavier than* Anes's backpack.
- The **superlative degree** can be used if you are **comparing three or more people, places, or things**.
- The word "**the**" typically *comes before the superlative form*.

For example:

Heaviest is the superlative form - it compares the backpacks of all of the students.

- The *heaviest* backpack belongs to Ali, because he never cleans it out!

You make **comparative forms** in the following ways:

- by putting **more/less** *before the adjective*
- if the adjective is **one syllable long**: by *adding -er to the end*

- if the adjective is **two syllables long** and **ends in -y**: by *changing the -y to -i and adding -er to the end*

You make **superlative forms** in the following ways:

- by putting **most/least** *before the adjective*
- if the **adjective is one syllable long**: by *adding -est to the end*
- if the adjective is **two syllables long** and **ends in -y**: by *changing the -y to -i and adding -est to the end*

Note: Careful! Only do ONE of these two ways. Phrases like *least smartest, more hungrier or most tallest* are not grammatically correct!

The handy chart below can help you remember the rules to form comparative and superlative degree of adjective.

Rule	Positive	Comparative Form	Superlative Form
One-syllable adjectives	____ small cool big	____+er smaller cooler bigger	____+est smallest coolest biggest
Two-syllables adjectives ending in -y	____ lazy pretty	____change "y" to "i" + er lazier prettier	____change "y" to "i" + est laziest prettiest
Adjectives with two or more syllables	____ intelligent charming	more/less ____ more intelligent more charming	most/least ____ most intelligent most charming
Irregular adjectives	good bad	better worse	best worst

For example:

- There aren't *many* animals at the Smallville Zoo. The Big Town Zoo has *more* animals, but the Giant Opolis Zoo has the *most*!
- I don't find math class boring at all - I think history is way *more boring*. But my friend Lisa thinks math is the *most boring* class she has.
- Leah is pretty *intelligent*, but Natasha is *more intelligent* than her, and Kara is the *most intelligent* of all!

Summary

- The **positive degree** is the **standard adjective** we use when **describing one thing** *without making a comparison*.
- **Comparative form** is **used** when you are *comparing two people, places, or things*.
- The word *than* typically **follows** the **comparative form**.
- **Superlative form** can be **used** if you are *comparing three or more people, places, or things*.
- The word *the* typically **comes before** the **superlative form**.
- The handy chart below can help you remember the rules to form comparative and superlative degree of adjective.

Rule	Positive	Comparative Form	Superlative Form
	_____	_____+er	_____+est
One-syllable adjectives	small cool big	smaller cooler bigger	smallest coolest biggest
		_____change "y" to "i"	_____change "y" to "i"
Two-syllables adjectives ending in -y	_____lazy pretty	+ er lazier prettier	+ est laziest prettiest
Adjectives with two or more syllables	_____	more/less _____ intelligent charming	most/least _____ most intelligent most charming
Irregular adjectives	good bad	better worse	best worst

Exercises about adjectives

Exercise 1.

Fill in the blanks with the correct form of adjectives in parentheses.

- 1- He was _____ guy . (dangerous)
- 2- My nephew is _____ than my uncle. (stingy)
- 3- Sydney is _____ city in Australia. (beautiful)
- 4- Who is _____ man of the world in this century? (rich)
- 5- What is _____ way to become filthy rich in your life?
(convenient)
- 6- My English is not _____ than yours. (good)

7- Not listening to good advice is one of _____ habits of my younger brother.
(bad)

8- Our English class is _____ than your math class.
(interesting)

9- Learn ESL is one of _____ websites in the world. (good)

10- USA is one of _____ countries in the world. (modern)

11- Can you name _____ province of our country?
(large)

12- Washington is _____ city in the USA. (expensive)

Exercise 2.

Choose the best options from what you learned about the degrees of adjective so far.

1. Ali is feeling very _____.

- angry
- angrier
- angriest

2. Nokia is a _____ company.

- good
- better
- best

3. Ahmad is _____ than his brother.

- fast
- faster
- fastest

4. Amongst the three brothers, Jawed is the _____

- tall
- taller
- tallest

5. She will live _____ than him.

- long
- longest
- longer
- larger

6. What about this? Isn't it _____?

- beautiful
- beauteous
- beauty

7. The test was _____ than I thought it would be.

- difficult
- more difficult
- most difficult

8. He is the _____ boy in his class.

- old
- older
- oldest

9. This locality is _____ than ours.

- expensive
- more expensive
- most expensive

10. You are so _____, I am sure you can pick this up.

- strong
- weak
- fat
- thin

Exercise 3.

Determine which form of the adjective best completes each of the following sentences.

1. Her (most high, highest) score at bowling was 200.
2. It goes without saying that Ali's hand was (larger, more large) than mine.
3. Selma was (more good, better) than Ahmed at solving riddles.
4. This test tube of water is definitely (clearer, clearest) than the other.
5. Tomorrow's weather should be (coolest, cooler) than today's.
6. Compared to Leila's cats, mine is hardly the (slimmest, slimmer).

Answers of exercise 1:

1. The most dangerous
2. Stingier
3. The most beautiful
4. The richest
5. The most convenient
6. Better
7. The worst
8. More interesting
9. The best
10. Most modern
11. The largest
12. The most expensive

Answers of exercise 2:

1. Angry
2. Good
3. Faster
4. Tallest
5. Longer
6. Beautiful
7. More difficult
8. Oldest
9. More expensive
10. Strong

Adverbs and Adjectives in English

Adjectives tell us **something about a person or a thing**. Adjectives can modify nouns (here: girl) or pronouns (here: she).

Adverbs tell us **in what way someone does something**. Adverbs can modify verbs (here: drive), adjectives or other adverbs.

Adjective

Leila is a careful girl.

She is very careful.

Adverb

Leila drives carefully.

She drives carefully.

Leila is a careful driver. This sentence is about leila, the driver, so use the adjective.

Mandy drives carefully. This sentence is about her way of driving, so use the adverb.

2. Form

Adjective + -ly

adjective	Adverb
dangerous	Dangerously
Careful	Carefully
Nice	Nicely
horrible	Horribly
Easy	Easily
electronic	Electronically

Irregular forms:

adjective	Adverb
Good	Well
Fast	Fast
Hard	Hard

If the adjective ends in -y, change -y to -i. Then add -ly:

- happy – happily

but:

- shy – shyly

If the adjective ends in *-le*, the adverb ends in *-ly*:

- terrible – terribly

If the adjective ends in *-e*, then add *-ly*:

- safe – safely

► Not all words ending in *-ly* are adverbs:

- **adjectives ending in *-ly***: friendly, silly, lonely, ugly
- **nouns, ending in *-ly***: ally, bully, Italy, melancholy
- **verbs, ending in *-ly***: apply, rely, supply

There is no adverb for an adjective ending in *-ly*.

3. Use of adverbs

3.1. to modify verbs

The handball team **played** badly last Saturday.

3.2. to modify adjectives

It was an extremely **bad** match.

3.3. to modify adverbs

The handball team played extremely **badly** last Wednesday.

3.4. to modify quantities

There are quite **a lot of** people here.

3.5. to modify sentences

Unfortunately, **the flight to Dubai had been cancelled.**

Types of Adverbs

To start, there are five types of adverbs you should familiarize yourself with: adverbs of **degree, frequency, manner, place, and time.**

Adverbs of Degree

Adverbs of degree tell us more about the intensity of the verb in the sentence, in other words, they describe how much, or to what degree. They can be categorized as low degree (e.g. somewhat), medium degree (e.g. fairly), and high degree (e.g. extremely). Adverbs of degree can also modify adjectives and other adverbs and are placed before the word they modify. Popular adverbs of degree include:

- almost
- enough
- hardly
- just
- nearly
- quite
- simply
- so
- too

Let's look at some sample sentences:

- This short essay is **hardly** sufficient.
- It's **simply** not enough.
- I'm **so** excited to move to Riyadh.

Adverbs of Frequency

Adverbs of frequency let us know how often the verb occurs. Therefore they mostly modify verbs. These adverbs tend to appear right before the main verb in the sentence. Popular adverbs in this category include:

- again
- always
- never
- normally

- rarely
- seldom
- sometimes
- usually

Here they are in action:

- I **always** read a book before bed.
- Does he **normally** walk out at this time?
- She **usually** pray extra prayers every night.

Adverbs of Manner

Adverbs of manner tell us how, or in what manner, something was carried out. They mostly modify verbs and can often be found at the end of a clause. This category comprises the most common adverbs — the ones that end in -ly. Here are some examples of adverbs of manner:

- beautifully
- generously
- happily
- neatly
- patiently
- softly
- quickly
- well

And here are some example sentences:

- He trimmed the white roses **neatly**.
- I combed my dog's fur **carefully** because it had lots of tangles.
- There's no reason why you can't discuss the topic with me **calmly**.

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Adverbs of Place

Adverbs of place tell us more about where the verb took place. These tend to pop up after the main verb or direct object of the sentence. Here are some common adverbs of place:

- above

- below
- everywhere
- here
- in
- inside
- into
- nowhere
- out
- outside
- there

Let's take a look at them in action:

- In Ireland, there are thatched-roof cottages **everywhere**.
- Clearly, there aren't any mosque **here**.
- I was so concentrated, I did not see what happened **into** the other classrooms.

Adverbs of Time

Adverbs of time detail when the verb took place. We usually see these kinds of adverbs placed at the beginning or end of a sentence. Adverbs of time include:

- annually
- daily
- monthly
- recently
- tomorrow
- weekly
- yearly
- yesterday

Here they are at work:

- **Lately**, you've been rude to everyone around.
- They **recently** relocated to Batna.
- The morning newspaper arrives **daily**.

Exercises

Find the adjective in the first sentence and fill in the blanks with the corresponding adverb.

1. James is careful. He drives.
2. The girl is slow. She walks.
3. Her English is perfect. She speaks English.
4. Our teacher is angry. She shouts.
5. My neighbor is a loud speaker. He speaks.
6. He is a bad writer. He writes.
7. Leila is a nice guitar player. He plays the guitar.
8. He is a good painter . He paints.
9. She is a quiet girl. She does her job.
10. This exercise is easy. You can do it

Prepositions of place

Preposition of place	Explanation	Example
In	<ul style="list-style-type: none"> • inside 	<ul style="list-style-type: none"> • I watch TV in the living-room • I live in New York • Look at the picture in the book • She looks at herself in the mirror. • She is in the car. • Look at the girl in the picture • This is best team in the world
At	<ul style="list-style-type: none"> • used to show an exact position or particular place • table • events • place where you are to do something typical (watch a film, study, work) 	<ul style="list-style-type: none"> • I met her at the entrance, at the bus stop • She sat at the table • at a concert, at the party • at the movies, at university, at work
On	<ul style="list-style-type: none"> • attached • next to or along the side of (river) • used to show that something is in a position above something else and touching it. • left, right • a floor in a house • used for showing some methods of traveling • television, radio 	<ul style="list-style-type: none"> • Look at the picture on the wall • Cambridge is on the River Cam. • The book is on the desk • A smile on his face • The shop is on the left • My apartment on the first floor • I love traveling on trains /on the bus / on

		<p>a plane</p> <ul style="list-style-type: none"> • My favorite program on TV, on the radio
by, next to, beside, near	<ul style="list-style-type: none"> • not far away in distance 	<ul style="list-style-type: none"> • The girl who is by / next to / beside the house.
between	<ul style="list-style-type: none"> • in or into the space which separates two places, people or objects 	<ul style="list-style-type: none"> • The town lies halfway between Rome and Florence.
behind	<ul style="list-style-type: none"> • at the back (of) 	<ul style="list-style-type: none"> • I hung my coat behind the door.
in front of	<ul style="list-style-type: none"> • further forward than someone or something else 	<ul style="list-style-type: none"> • She started talking to the man in front of her
under	<ul style="list-style-type: none"> • lower than (or covered by) something else 	<ul style="list-style-type: none"> • the cat is under the chair.
below	<ul style="list-style-type: none"> • lower than something else. 	<ul style="list-style-type: none"> • the plane is just below the the cloud
over	<ul style="list-style-type: none"> • above or higher than something else, sometimes so that one thing covers the other. • more than. • across from one side to the other. • overcoming an obstacle 	<ul style="list-style-type: none"> • She held the umbrella over both of us. • Most of the carpets cost/are over \$100. • I walked over the bridge • She jumped over the gate
above	<ul style="list-style-type: none"> • higher than something else, but not directly over it 	<ul style="list-style-type: none"> • a path above the lake
across	<ul style="list-style-type: none"> • from one side to the other of 	<ul style="list-style-type: none"> • She walked across

	<ul style="list-style-type: none"> something with clear limits / getting to the other side 	the field/road. <ul style="list-style-type: none"> He sailed across the Atlantic
through	<ul style="list-style-type: none"> from one end or side of something to the other 	<ul style="list-style-type: none"> They walked slowly through the woods.
To	<ul style="list-style-type: none"> in the direction of bed 	<ul style="list-style-type: none"> We went to Prague last year. I go to bed at ten.
into	<ul style="list-style-type: none"> towards the inside or middle of something and about to be contained, surrounded or enclosed by it 	<ul style="list-style-type: none"> Shall we go into the garden?
towards	<ul style="list-style-type: none"> in the direction of, or closer to someone or something 	<ul style="list-style-type: none"> She stood up and walked towards him.
onto	<ul style="list-style-type: none"> used to show movement into or on a particular place 	<ul style="list-style-type: none"> I slipped as I stepped onto the platform.
from	<ul style="list-style-type: none"> used to show the place where someone or something starts: 	<ul style="list-style-type: none"> What time does the flight from Amsterdam arrive?

Put in the correct preposition

The juice is the bottle.

Pass me the dictionary, it's the bookshelf.

Ali is work.

Berlin is Germany.

You have something your face.

Turn left the traffic lights.

She was listening to classical music the radio.

He has a house the river.

The answer is the bottom of the page.

Selma will be the plane now.

There are a lot of magnets the fridge.

She lives London.

Chouaib is a taxi. He's coming.

I'll meet you the airport.

She stood the window and looked out.

The cat is the house somewhere.

Why are you calling so late? I'm already bed.

I waited for Lucy the station.

There was a picture of a flower her T-shirt.

She has a house Japan.

The postman is the door.

There are clouds the sky.

I love reading trains

They always walk school

Who was shouting the room ?

There is a beetle the ceiling

My sister is already university

My suitcase is the car

We enjoyed our visit Egypt .

The bus is the end of the street

There are flowers the garden

More exercises this website

Prepositions of Time

Prepositions can also be used to show when something happened.

The prepositions at, on, and in

We use **at** for specific times.

For example:-

I start work at 7.00 a.m.

I don't work **at** night.

We use **on** for specific days and dates .

For example:

My birthday is **on** Monday.

We're having a party **on** 7th September.

We also use **on** for some special days.

For example:

On Christmas day.

We use **in** for nonspecific times during a day, a month, a season, or a year.

For example:

In summer it's too hot to work.

I started this web site **in** 1999.

She woke up **in** the night.

More prepositions of time

Point in Time

At	6 o'clock Midnight
On	Saturday April 10th Christmas Day
By	the end of July

	(indicates a deadline=at the latest)
till / until / up to	March
	(indicates an end point)
since	April 10th March
	(indicates a beginning point in time)

Length of Time

In	July the autumn the morning the middle of
At	night the weekend
During	the meeting the lesson
for	two days twelve months
Throughout	August the project

Put in the correct preposition (choose in / on / at). If no preposition is needed put in -.

1) There was a loud noise which woke us up
midnight.

2) Do you usually eat chocolate eggs Easter?

3) What are you doing the weekend?

- 4) Last week I worked until 9pm every night.
- 5) My father always reads the paper breakfast time.
- 6) She plays tennis Fridays.
- 7) The trees here are really beautiful the spring.
- 8) I'll see you Tuesday afternoon then.
- 9) Shakespeare died 1616.
- 10) She studies every day.
- 11) John is going to buy the presents today.
- 12) In my hometown, the shops open early the morning.
- 13) She met her husband 1998.
- 14) The party is next Saturday.
- 15) We are meeting Friday morning.
- 16) I often get sleepy the afternoon.
- 17) His daughter was born the 24th of August.
- 18) Mobile phones became popular the nineties.

Conjunctions

A conjunction is a word like *and*, *but*, *although*, *because*. Conjunctions have an important function because they join other words and phrases together. Without conjunctions, we could only make very, very simple sentences.

Introduction to Conjunctions

We can consider conjunctions from three aspects.

1. What do Conjunctions Do?

Conjunctions have two basic functions or "jobs":

- **Coordinating conjunctions** are used to join two parts of a sentence that are grammatically equal. The two parts may be single words or clauses, for example:
 - Sara **and** Lyla went up the hill.
 - *The water was warm, but I didn't go swimming.*
- **Subordinating conjunctions** are used to join a subordinate dependent clause to a main clause, for example:
 - *I went swimming **although** it was cold.*

Here are some example conjunctions:

Coordinating conjunctions **Subordinating conjunctions**
and, but, or, nor, for, yet, so although, because, since, unless

2. What do Conjunctions Look Like?

Conjunctions have three basic formats:

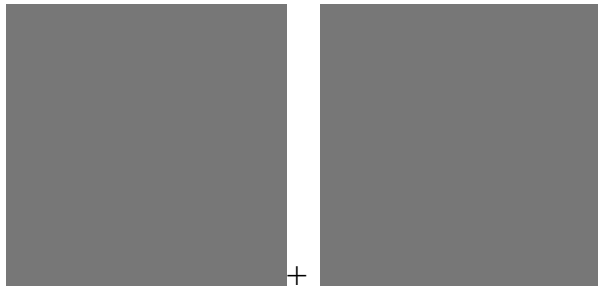
- a. **single word**
for example: *and*, *but*, *because*, *although*
- b. **compound** (often ending with *as* or *that*)
for example: *provided that*, *as long as*, *in order that*
- c. **correlative** (surrounding an adverb or adjective)
for example: *so...that*

3. Where do Conjunctions Go?

- **Coordinating conjunctions** always come **between** the words or clauses that they join.
- **Subordinating conjunctions** usually come at the **beginning** of the subordinate clause.

Coordinating Conjunctions

A **coordinating conjunction** joins parts of a sentence (for example words or independent clauses) that are grammatically **equal** or similar. A coordinating conjunction shows that the elements it joins are similar in importance and structure:



There are seven coordinating conjunctions, and they are all short words of only two or three letters:

- *and, but, or, nor, for, yet, so*

Look at these examples - the two elements that the coordinating conjunction joins are shown in square brackets []:

- I like [tea] **and** [coffee].
- [Rafik likes tea], **but** [Ali likes coffee].

Coordinating conjunctions always come **between** the words or clauses that they join.

When a coordinating conjunction joins independent clauses, it is always correct to place a comma before the conjunction:

- I want to work as an interpreter in the future, **so** I am studying Russian at university.

However, if the independent clauses are short and well-balanced, a comma is not really essential:

- She is kind **so** she helps people.

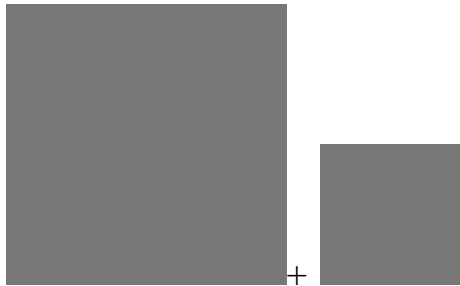
When "and" is used with the last word of a list, a comma is optional:

- He drinks coffee, water, tea, **and** limonade.
- He drinks coffee, water, tea **and** limonade.

The 7 coordinating conjunctions are short, simple words. They have only two or three letters. There's an easy way to remember them - their initials spell "FANBOYS", like this:

F A N B O Y S
For And nor but Or yet so
Subordinating Conjunctions

A **subordinating conjunction** joins a subordinate (dependent) clause to a main (independent) clause:



Here are some common subordinating conjunctions:

- *after, although, as, because, before, how, if, once, since, than, that, though, till, until, when, where, whether, while*

Look at this example:

main or independent clause	subordinate or dependent clause
Ramzi went swimming	Although it was raining.
	subordinating

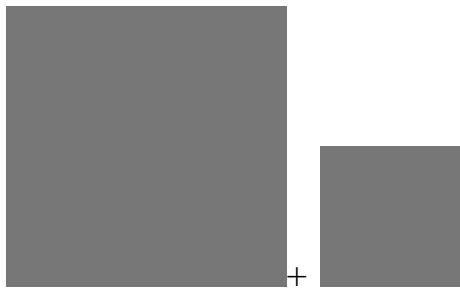
**main or
independent clause**

**subordinate or
dependent clause**

conjunction

A subordinate or dependent clause "depends" on a main or independent clause. It cannot exist alone. Imagine that somebody says to you: "Hello! Although it was raining." What do you understand? Nothing! But a main or independent clause can exist alone. You will understand very well if somebody says to you: "Hello! Ramzi went swimming."

A subordinating conjunction always comes at the beginning of a subordinate clause. It "introduces" a subordinate clause. However, a subordinate clause can come **after** or **before** a main clause. Thus, two structures are possible:



Ramzi went swimming **although it was raining**.



Although it was raining, Ramzi went swimming.

Conjunctions exercise

Complete the following sentences with an appropriate conjunction.

1. Chouaib smokes his brother doesn't.

- but
- and
- so

2. Neither Alice Mary has come.

or
nor

3. She speaks English Spanish.

Please select 2 correct answers

as well as
and
Either could be used here

4. I like him he is very sincere.

so
because
hence

5. he worked hard, he did not win.

Though
As if
As though

6. She is ill she is cheerful.

and
but
as well as

7. it was raining we decided to go out.

Despite
Though
However

8. The piper played the children danced.

or
and
but

9. Soheib works hard his brother is lazy.

as
as long as
whereas

10. I went to the shop bought some vegetables.

and
so
hence

11. You must start at once; you will be late.

whereas

otherwise

as long as

12. He must be tired he has been working since morning.

so

hence

because

Answers

1. Chouib smokes but his brother doesn't.
2. Neither Alice nor Mary has come.
3. She speaks English as well as Spanish. OR She speaks English and Spanish.
4. I like him because he is very sincere.
5. Though he worked hard, he did not win.
6. She is ill but she is cheerful.
7. Though it was raining we decided to go out.
8. The piper played and the children danced.
9. Soheib works hard whereas his brother is lazy.
10. I went to the shop and bought some vegetables.
11. You must start at once; otherwise you will be late.
12. He must be tired because he has been working since morning.

Pronouns

Pronouns are the words you substitute for other nouns when your reader or listener already knows which nouns you're referring to. For example, you might say, "I have a dog. He's brown and white." There's no need to clarify that you're describing your dog in the second sentence because you already mentioned him in the first. But following up "I have a dog" with "brown and white" is grammatically incorrect . . . so with the pronoun "he's," you turn the phrase "brown and white" into a full sentence: He's brown and white.

Here's a tip: Want to make sure your writing shines? Grammarly can check your spelling and save you from grammar and punctuation mistakes. It even proofreads your text, so your work is extra polished wherever you write.

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Pronouns do a whole lot more than turn phrases into sentences. They provide context, make your sentences' meanings clearer, and shape how we perceive people and things. Read on to learn about the different ways we use pronouns and how to use them to construct sentences.

Table of contents

- What is a pronoun?
- Personal pronouns
- Antecedents
- Relative pronouns
- Who vs. whom—subject and object pronouns
- Demonstrative pronouns
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- Intensive pronouns
- Possessive pronouns
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- Pronoun examples
- Pronouns and gender identity
- Gender-neutral and gender-inclusive pronouns

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What is a pronoun?

Pronouns are short words we swap in for other nouns to make our writing and speech faster and more varied. They're words like:

- They
- I
- You
- Who
- Themselves
- Each other

Pronouns make up a small subcategory of nouns. The distinguishing characteristic of pronouns is that they can be substituted for other nouns. For instance, if you're telling a story about your sister Sarah, the story will begin to sound repetitive if you keep repeating "Sarah" over and over again. For example:

- Sarah has always loved fashion. Sarah announced that Sarah wants to go to fashion school.

You could try to mix it up by sometimes referring to Sarah as "my sister," but then it sounds like you're referring to two different people:

- Sarah has always loved fashion. My sister announced that Sarah wants to go to fashion school.

Instead, you can use the pronouns she and her to refer to Sarah:

- Sarah has always loved fashion. She announced that she wants to go to fashion school.

Pronouns can replace both proper and common nouns. Certain pronouns have specific rules about when they can be used, such as how *it* should never be used to refer to a human being. We explain all of the different types and their associated rules below.

Personal pronouns

When you think of pronouns, you most likely think of personal pronouns. Personal pronouns are pronouns that refer to specific individuals and groups. Personal pronouns include:

- I/me
- She/her
- He/him
- They/them
- We/us
- You

Here are a few examples of personal pronouns in italics, with the nouns they're referring to bolded:

- **The new student** will arrive today. *They* will need a seating assignment and a name tag.
- **My family** loves popcorn. *We* make them every Friday for movie night.

In the second example sentence, notice that **nachos** (a noun) and **them** (a pronoun) aren't emphasized. That's because in this sentence, **them** isn't a personal pronoun because it isn't replacing a proper noun, but rather **we** is.

Antecedents

Remember how we mentioned that in order to use a pronoun, you need to introduce the noun first? That noun has a name: an antecedent.

Antecedents are necessary because pronouns are versatile. Think about it—"it" can refer to a bike, a tree, a car, or a city, and we just used it to refer to something else entirely: pronouns' versatility. Take a look at these examples to see how antecedents and pronouns work together:

- *My family* tests my patience, but I love **them**.
- *The sign* was too far away for Jorge to read **it**.
- *Leila* said **she** is almost finished with the application.

Antecedents aren't necessary when the reader/listener knows who or what you're discussing. Generally, you don't need an antecedent for pronouns like *I*, *you*, *we*, *our*, and *me*. But because there are no absolutes in grammar, sometimes you **do**

need an antecedent in this kind of situation—like when you’re giving a speech where you introduce yourself and your credentials before discussing your achievements.

There are also circumstances where you might not introduce the noun first and instead reveal it after using only pronouns to refer to your subject. You might do this for dramatic or poetic effect in a piece of creative writing.

Relative pronouns

Relative pronouns are another class of pronouns. They connect relative clauses to independent clauses. Often, they introduce additional information about something mentioned in the sentence. Relative pronouns include these words:

- that
- what
- which
- who
- whom

Traditionally, **who** refers to people, and **which** and **that** refer to animals or things. Here are a few examples of relative pronouns at work:

- *The woman **who** called earlier didn’t leave a message.*
- *All the **dogs that** got adopted today will be loved.*
- ***My car, which** is nearly twenty years old, still runs well.*

Who vs. whom—subject and object pronouns

Knowing when to use **who** and when to use **whom** trips a lot of writers up. The difference is actually pretty simple: **Who** is for the subject of a sentence, and **whom** is for the object of a verb or preposition. Here’s a quick example:

- *Who* mailed this package?
- To *whom* was this package sent?

See the difference? **Who** is a subject pronoun. It’s in the same category as *I, he, she, they,* and *we*. **Whom** is an object pronoun, which puts it in the same category as *me, him, her, them,* and *us*. An easy way to determine whether you should use *who* or *whom* in a sentence is to answer the sentence’s question by substituting

another pronoun. With the new pronoun in place, determine if the sentence still makes sense. For example:

- *He* mailed this package.
- The package was sent to *him*.

Figuring out when to use **whom** can be more difficult than knowing when to use **who** because it typically comes before the sentence's verb—notice how the example object pronoun sentence changed more dramatically than the subject pronoun sentence.

Demonstrative pronouns

That, this, these, and those are demonstrative pronouns. They take the place of a noun or noun phrase that has already been mentioned or is clear through context, either in written or verbal communication.

This is used for singular items that are nearby. *These* is used for multiple items that are nearby. The distance can be physical or metaphorical. Take a look at these examples:

- Here is a letter with no return address. Who could have sent **this**?
- What a fantastic idea! **This** is the best thing I've heard all day.
- If you think gardenias smell nice, try smelling **these**.

That is used for singular items that are far away. *Those* is used for multiple items that are far away. Again, the distance can be physical or metaphorical. Here are a few examples of these pronouns in action:

- A house like **that** would be a nice place to live.
- Some new flavors of soda came in last week. Why don't you try some of **those**?
- **Those** aren't swans, they're geese.

Indefinite pronouns

Indefinite pronouns are used when you need to refer to a person or thing that doesn't need to be specifically identified. Some common indefinite pronouns are *one, other, none, some, anybody, everybody, and no one*.

Here are a few examples of indefinite pronouns in sentences:

- **Everybody** was late to work because of the traffic jam.
- It matters more to **some** than others.
- **Nobody** knows the trouble I've seen.

When indefinite pronouns function as subjects of a sentence or clause, they usually take singular verbs.

Reflexive pronouns

Reflexive pronouns end in **-self** or **-selves**:

- Myself
- Yourself
- Himself
- Herself
- Itself
- Oneself
- Ourselves
- Yourselves
- Themselves

Use a reflexive pronoun when both the subject and object of a verb refer to the same person or thing. Here are a few examples:

- **She** checked **herself** out of the hotel thirty minutes before check-out time.
- Take care of **yourselves**.

Using **myself** when you mean **me** is a common mistake writers and speakers make. Reflexive pronouns are only correct **when the subject and object of a sentence are the same**.

Intensive pronouns

Intensive pronouns look the same as reflexive pronouns, but their purpose is different. Intensive pronouns add emphasis. Conceptualizing the difference between them and reflexive pronouns can be challenging because the emphasis isn't always obvious. Take a look at these examples of intensive pronouns and examine how they're different from the examples in the previous section:

- **I** told them I could do it **myself**.
- **We** asked **ourselves**, is this business really worth saving?

If you can remove a pronoun from a sentence and it loses emphasis but its meaning stays the same, it's most likely an intensive pronoun. Compare these two sentences:

- I built this house.
- I built this house **myself**.

See how the second one emphasizes that the builder had no outside help? Intensive pronouns can help you express pride, shock, disbelief, credulousness (or incredulousness), or any other strong emotion. Here are a few more examples:

- They hiked the entire Appalachian Trail **themselves**?
- Did you, **yourself**, see Loretta spill the coffee?

Possessive pronouns

Possessive pronouns are pronouns that show possession. They include the following:

- My
- Your
- Our
- Their
- His
- Her
- Its

These can also be called possessive adjectives if they modify a noun in a sentence. Take a look at these examples of possessive adjectives in action:

- I crashed **my** bike into a telephone pole.
- **Your** house is always decorated so nicely.

This category also includes independent versions of possessive pronouns. These include:

- Mine
- Yours
- Ours
- His
- Hers

- Theirs
- Its

When you use an independent possessive pronoun, you drop the noun it's referring to. Here are a few examples:

- She forgot her jacket, so I gave her **mine**.
- I had no idea whose bid won the auction, then my cousins told me **theirs** did.

Interrogative pronouns

Interrogative pronouns are used in questions. The interrogative pronouns are *who*, *what*, *which*, and *whose*. Here are a few examples of interrogative pronouns at play:

- **Who** wants a bag of jelly beans?
- **What** is your name?
- **Which** movie do you want to watch?
- **Whose** jacket is this?

Reciprocal pronouns

There are only two reciprocal pronouns:

- Each other
- One another

These pronouns refer to two or more people who are **both** the subject of the sentence. Take a look at these examples:

- Anes and leila, the two top salespeople on our team, are competing with **each other** for Salesperson of the Year.
- All my siblings are blaming **one another** for letting the boa constrictor out last Aid.

Distributive pronouns

Distributive pronouns refer to people, animals, and objects as individuals within larger groups. They enable you to single out individuals while acknowledging that they're part of a larger group. Distributive pronouns include the following:

- Either
- Each
- Neither
- Any
- None

Here are a few examples of distributive pronouns in sentences:

- All of my friends entered the costume contest and **none** of them won.
- Cookies and muffins are available for dessert. **Neither** is appealing to me.

Pronoun examples

As you can see, pronouns do **a lot**. And there are a lot of them. And to make them even more complicated, many pronouns change forms when they're used in different positions within a sentence or different tenses.

Take a look at the different types of pronouns and their forms at a glance:

Type	Pronouns in this category	Example sentences
Personal	I/me, they/them, he/him, she/her, it, we/us, you	<ul style="list-style-type: none"> • I brought all the snacks. • We weren't planning on staying over.
Relative	That, what, which, who, whom	<ul style="list-style-type: none"> • My car, which is twenty years old, doesn't connect to Bluetooth. • The professor who ran the meeting ended it promptly

Demonstrative	That, this, these, those	<ul style="list-style-type: none"> • You've seen clear quartz and smoky quartz, but have you seen these stones? • I ordered Hawaiian pizza. I like that a lot.
Indefinite	One, other, some, none, everybody, anybody, no one, nobody, both	<ul style="list-style-type: none"> • We need cashiers up front. Anybody who's available, please report to the front end. • "Why can't we fix this?" I asked nobody in particular.
Reflexive	Myself, yourself/yourselves, themselves, herself, himself, oneself, itself, ourselves	<ul style="list-style-type: none"> • The car began to swerve, then corrected itself. • He made himself a sandwich.
Intensive	Myself, yourself/yourselves, themselves, herself, himself, oneself, itself, ourselves	<ul style="list-style-type: none"> • You did all of this yourself? • She did the entire group project by herself.

Possessive	My, your, his, her, their, our, its, whose	<ul style="list-style-type: none"> • We're lounging out by our pool. • His car is green.
Interrogative	Who, what, which, whose	<ul style="list-style-type: none"> • Whose bike is this? • What is the answer?
Reciprocal	Each other, one another	<ul style="list-style-type: none"> • We ran into each other on the subway. • They've been fighting with one another for decades.
Distributive	Either, each, neither, any, none	<ul style="list-style-type: none"> • Peanut butter or chocolate? I'm good with either. • There were four cats, and none had long hair.

Pronouns and gender identity

You might have noticed pronouns listed in some of your colleagues' and friends' email signatures or social media profiles. You might have even been prompted to list your pronouns in your own. While traditionally the personal pronouns *he/him/his* and *she/her/hers* were used for individuals based strictly on their sex, pronoun usage is broader and more descriptive today.

Many people use gender-neutral language like *they/them/theirs* and *zie/hir/hirs* because they feel these pronouns express their gender identity more accurately than

she or *he*. The most common gender-neutral pronoun is the singular *they*. Today, it's not uncommon to see the singular *they* as the default neutral pronoun. It's what we use on the Grammarly blog, and for writers across the internet, it's a concise catch-all pronoun that can fit just about any sentence. However, language is constantly evolving, and new types of singular third-person pronouns have emerged that refer to people entirely without reference to gender, such as noun-self pronouns.

Gender-neutral and gender-inclusive pronouns

When somebody tells you their pronouns, using their pronouns is an act of respect. Think of it like spelling or pronouncing that person's name correctly—they're the authority on who they are and how they express themselves, and referring to them the way they've asked you to refer to them affirms this.

For some gender-neutral and gender-inclusive pronouns, the different forms to use are obvious. For others, they aren't. Take a look at this table including some of the most common gender-neutral and inclusive pronouns:

Subject	Object	Possessive Determiner	Possessive Pronoun	Reflexive
Ey	em	Eir	Eirs	emself
He	him	His	His	himself
Ney	nem	Nir	Nirs	nemself
She	her	Her	Hers	herself
They	them	Their	Theirs	themself
Ve	ver	Vis	Vis	verself
Xe	xem	Xyr	Xyrs	xemself
Ze	hir	Hir	Hirs	hirself
Ze	zir	Zir	Zirs	zirself
Zie	hir	Hir	Hirs	hirself
Zie	zir	Zir	Zirs	zirself

If you ever aren't sure of the correct pronouns to use when referring to somebody, just ask them! And if you accidentally use the wrong pronoun, simply apologize for doing so and make an effort to use the correct pronoun in future conversations.

Exercises about pronouns

Demonstrative Pronoun Exercises

Choose the correct **demonstrative pronoun** to fill the blank, remembering that demonstratives include the words this, that, these and those.

1. I really like watching old shows. _____ are some of the best things on TV.
 - A. Those
 - B. That
 - C. This
 - D. These

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2. Please hand me _____ .
 - A. those
 - B. that
 - C. this
 - D. these
3. _____ is some of the nicest weather we've had lately.
 - A. Those
 - B. That
 - C. This
 - D. These

Indefinite Pronoun Exercises

Choose one of the following **indefinite pronouns** to fill each blank:
something, everyone, anywhere

4. After the parade, _____ met up in the town square.
 - A. something
 - B. everyone
 - C. anywhere

5. Would you like _____ to drink.
A. something
B. everyone
C. anywhere
6. I searched all over, but couldn't find my notes _____ .
A. something
B. everyone
C. anywhere

Interrogative Pronoun Exercises

Select an **interrogative pronoun** to fill the blank in each sentence.

7. _____ flavor do you prefer?
A. Whom
B. Which
C. Who
8. I heard someone at the door but wasn't sure _____ it was.
A. what
B. which
C. whom
9. _____ do you want for lunch?
A. what
B. which
C. who

Intensive Pronoun Exercises

Choose the correct **intensive pronoun** to fill the blank, remembering that they always end in *-self* or *-selves*.

10. I slipped on the sidewalk and hurt _____ .
A. himself
B. themselves
C. myself
11. The kids rode the rollercoaster by _____ .
A. themselves
B. herself
C. himself

First Mid Term of English Language Exam

Exercise 1: Put the steps to perform ablution in the correct order

- 1-Intention for Wudu,
- 2-washing mouth,
- 3-washing the hands and arms including the elbows,
- 4-washing the face,
- 5-washing the feet and ankles,
- 6-washing hands up to the wrist,
- 7-sniffing water into the nose and then ejecting it,
- 8-wiping the ears,
- 9-mentioning Allah's name,
- 10- wiping the head,

Exercise 2: Give 4 condition of testimony

Exercise 3: What are the benefits of Zakat, give 4 benefits

Exercise 4 : Give a brief definition of salah with giving 2 benefits of it

Exercise 5: What are the differences between zakat and charity

First Mid- term Exam of English Language

Exercise 1: Give 4 conditions of shahada?

Exercise 2 Give 2 obligatory conditions of the prayer

Exercise 3 Put the steps to perform dry ablution into the right order:

Rub face with hands. .

Place the hands on the surface of the ground.

Press hands to ground and touch sides of hands together.

Make *niya*, or intention to make tayammum

Rub right arm with left hand, from the fingers to the elbow, and back along the inner arm to the hand. Do the same with the other arm.

Lift hands with palms downwards, ensuring that no dust remains, may rub them together

Recite the bismillah

Finding a piece of ground which is free of najaasah. This could be any natural surface such as rock, sand, dust.

Wash your face

Exercise 4 : There are the benefits of fasting, give 4 benefits

Second Mid-Term of the English Exam

1- Give 5 things that we must believe in when we believe in Allah

2- What are the graves questions?

3- Give example of 4 scriptures, their messengers and their nation

4 Translate the following names of Allah from English to Arabic
The God. The only one Almighty. He alone is worthy of worship.

The Mighty & Strong.

The Owner of All. The King of the Kingdom.

The just

5- What are the aspects of quadaa and quadar

2nd Mid Term of English Language Exam

1- Give 4 names of angels and their tasks

2- Give 4 miraculous actions with their prophets

3- Translate the following names from English to Arabic

The god

The strong

The hidden one

The first

The God. The only one Almighty. He alone is worthy of worship.

The Mighty & Strong.

The Owner of All. The King of the Kingdom.

The just

The light

The source of peace

The forgiving

The forgiver

4- What are the aspects of quadaa and quadar

Conclusion

In this work, we tried to present a program of English language for Islamic students of first year student with Islamic courses in English and grammar courses. The 4 competences of teaching are worked; listening with videos about Islamic courses in English and speaking exchanging, reading with texts and writing with essays

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